

SYNOPSIS, OR, A COMPREHENSIVE VIEW

OF

12201 d

PHILOSOPHICAL, POLITICAL & THEOLOGICAL SYSTEMS,

FROM THE CREATION TO THE PRESENT TIME,

In which are shewn, wherein

PATRIARCHS, PAGANS, MAHOMEDANS, JEWS & CHRISTIANS,

And their various PARTIES agree and differ, are right or wrong, the cause and cure of Errors in Theory and Practice; the true Theory of the Earth; the real cause of the Deluge; nature's Barriers; the management of Children and of Agriculture; the qualities of the Elements; sketches of the structure and æconomy of Vegetables, the Human Body, &c. the genuine origin of Languages; names, Negroes, Kings, Idolatry, Pagan Mythology, Evil, &c. &c.

The Newtonian Philosophy, Unitarianism, and the Systematic doctrine of the Trinity; the common notions of Antichrist; medical Errors, Materialism, &c. refuted.

The Primitive Philosophy including Original Medicine, for the useful part of Mankind, whereby every one may be his own Physician, in preventing or removing Diseases.

A new Edition with additions, and the remarks of the most learned judicious and impartial of all Professions.

*Humanum est errare; perseverare in errore diabolicum,
Age nunc quod moriturus agas: ora et labora.*

S.
M.

Chuse the best way, and custom will render it the most agreeable
Wisdom iii 9. 1 Esdras iv 41. Gal. iv 16. 2 Cor. xiii 8.

BY J. M. RAY, C. M. L. L. O. O. P. S. T. D.

Sold by the Book-sellers.

From the Advertiser of June 5th 1792.

To the very Learned RABBI, J. M. RAY.

SIR,

WHEN you have fully considered the parenthesis in p. 152 of your Comprehensive View of philosophical, &c &c Systems, from the Creation to the present time we wish to have your opinion in some periodical Publication, being convinced that your learning and judgment are superior to an assembly or convocation of Clergy, or a College of Professors; you will have the gratitude and admiration of all good men in all ages, as being one of the greatest and best of men that any age has produced; your book may save reading a thousand volumes, and seems to interfere with none, having pretty much an equal share of genius, learning and judgment; you know not its value, else it had been more than double the price, nay, it were too cheap of a Pound Sterling; never perhaps did one man, nor one volume, of any size, contain so much learning and knowledge of all kinds.—What you say of your Patron, belongs to yourself. We wish you had given us Solomon's Astronomy with his Anatomy, or told us if you have given it in general with the rest. *

We are your readers,

SHALUM LECHA.

• Ita fecit, S. 30.



T O

Sir JAMES FOWLER Baronet.

S I R,

I HAVE seen some books addressed to Deities, both Pagan and Christian, I do not aspire so high; but to use the phrase of Pagan philosophers, you are the man next to the gods, in this age, for an independent patriotic spirit, for the good of the Public, as the gods do good to mankind without any selfish interested views whatever, as the goodness of mortals cannot profit them, so you have shewn you would sacrifice your interest, and that of your friends, for the public good, (which others devour for their interest, and that of their friends,) both in Asia and Europe. This is the testimony of such, to say the least, as were not friends, and therefore you returned from governing and conducting affairs in the East Indies, without carrying off any of its riches or spoils, and retired in the same manner from public affairs in Europe, imitating the godlike virtues and conduct of the ancient patriots (little known, and less imitated in this age,) who sacrificed their fortunes and lives for the good of their country; knowing that real greatness and true glory consists not in riches, power, authority, or outward pomp and splendor, but in the virtues of a divine conduct, and that greatness of soul that exalts one above his fellow mortals, who, without these, are poor and contemptible amidst the greatest riches and pomp.

Often have I heard you repeat and admire the saying of Bias, one of the seven wise men of Greece, and prince of his country, *omnia mea mecum porto*, being wholly occupied in promoting the public good, and acquiring the treasures of the mind only, of which neither fate nor foes, nor death, could rob him. He reckoned nothing else his own. These antient sages and virtuosos, despising riches, not chusing to have them, though having the power to obtain them, being much more troublesome than useful, like luxury, equipage and retinue, as

He that has just enough may soundly sleep,
The surplus only troubles one to keep.

Preferring honest and virtuous mediocrity, or even poverty, rendered it more esteemed and admired than all the luxury of riches, gormandizing, pompous dress, retinue and equipage, so ridiculous and troublesome; whereas the primitive plainness of dress and living which you have practised has a noble simplicity. The title just was then the highest honour; Aristides, Phocion, &c. the just, were honoured, whilst a rich Croesus, &c. were despised.

In

In your discourse on Philip. iv 8. before the philosophical, political society, which is worthy to be engraven in letters of gold, you shew the knowledge and spirit of antient times, having faculties and a genius immense as the ocean, and learning equal to it, and justly accounted 1000 years old in learning; for these divine endowments and virtues, you would have been venerated as a divinity in antient times; but there is no god adored now but Mammon, with his train. The Indians observed, it is not Jehovah but gold that is the Christians god.

But not sufficed with any mental attainment, you add to the languages and knowledge of antient and modern times still more and more, and have transfused the same scientific spirit, noble simplicity of antient manners and primitive virtues into your family. to be its distinguishing ornament.

In your most admirable discourse you observe, that all who have any spark of true dignity of spirit, above the low, mean, base, contemptible, selfish spirit of the age, which pikes itself in the pitiful vanity, and empty shew of external pomp and splendor, should exert themselves, though, like you, they should incur the enmity of every villain who is the enemy of the public good, or of mankind, like the devil, as small means have often compassed great ends under Providence, (as the Apostles, though fishermen, and the Reformers,) as Luther, a monk, with Calvin, Zuinglius, Knox, and a few more, did the renovation of the church; but the very name of a patriot is not to be found in some of the languages of modern times and nations. The Dutch, with peculiar propriety, has vaderlandt, or fatherland, corresponding to patria, from pater a father, ones paternal country, which you conclude with wishing prosperity to, having previously observed, that ones country is an indefinite term, applying to a county, a nation, an island, or a continent, for two of the same county are reckoned countrymen when out of it, and two Europeans meeting in Asia, &c. are the same; but the world at large seems to hold you a countryman, having correspondence with learned men every where, from your romanesque retraite, where you seem to bid defiance to fortune, having no need of any fortune, being above the reach of her smiles or frowns, living in a calm philosophical region, which the bustles and tumults of the world have not power to disquiet, studying the works of nature, and the Hebrew which describes them, of which you have naturalized such a fine assortment, from all parts of the world, in your charming elysium, and admiring the wisdom of the Author, in the beauty and variety of his works.

S I R,

I am, with all due regard,

THE AUTHOR.

P R E F A C E.

I HAVE always thought that speculative Philosophers are the most proper persons to treat systems or topics, philosophical, political, or-theological, because, being neutral with regard to interest, they are supposed to be impartial inquirers, whereas Politicians and Clergy, particularly established Clergy, are liable to be suspected of acting from interest more than principle, though they should be candid, and therefore, of contending for victory rather than for truth, which an eminent physician observes to be the case also with regard to professional men of his art, or any art or office, business, or profession, of which one makes a gain; and hence so much knavery in so many offices or professions, which brings so much disgrace and odium upon them; being wholly neutral with regard to interest, or any cause of attachment to any one system, place, or party, literary, political, or religious, more than any other, I hope to escape the imputation of partiality, or at least to give no reason for it, but to exercise justice and moderation, or a moderate justice.

When the philosopher heard some narrow minded bigots, and home-bred little spirits, commend their own country, and condemn all others, he said he considered himself as a citizen of no particular country, but of the world at large. So, like that philosopher, I consider myself as a citizen of the world, and of the whole church of God in it. No party, philosophical, political, or religious, is without both properties and faults, though the faults of some be greater and more numerous than those of others. I approve of what is good, and disapprove of what is bad in all; and hope to shew, that I see the faults and properties of all equally, and am entirely freed from the prejudices of education; which are like chains and fetters, that hold too many all their lifetime subject to wretched bondage. The faults of others are certainly their calamities and misfortunes, and therefore should excite pity rather than severity, if they were not too often voluntary.

Polemical writers seldom shew wherein others are right, and wherein they agree with them, but take notice only of their faults, as if they had no properties, which I reckon a great injustice done them; and therefore, to avoid this defect, I take a more liberal view, and a more extensive plan; which leads me to consider, not only the differences among Christians, political, philosophical, and theological, but also among Pagans, &c.; for the Pagan philosophers were divided into different parties, and held different opinions, as well as Jews and Christians; and they all differed more about words than things, misunderstanding one another's meaning by affixing different ideas to the same words; so that the wars and disputations of most of them are only logomachies, and they may be reduced to bigots and sceptics. Bigotry is a composition of pride and ignorance.

A bigot is a heretic in the highest sense; he is one that holds whatever opinion he has learned, or formed, without considering and examining whether it is right or wrong, or weighing and comparing both sides of the question: he will keep his principle, be it true or false; and it is the same to him which of them it is, as he holds it not on a rational and just foundation, being persuaded he cannot err, or unwilling to change and give up with his opinion or way, he is not open to conviction, but obstinate in his error, and resolved to persevere in it, and is the most despicable disagreeable being in nature.

Augustine distinguishes between error and heresy thus: I may err, but I will not be a heretic; to err is human, but to persevere in it is diabolical; to such is addressed the golden maxim, *Act now as you would do when dying*, or, as you will wish to have done when you come to die. *Prov. iii 6.*

A sceptic is one that is in suspense, and indifferent between truth and error; and either doubts, whether there be such a thing as truth, or whether we can certainly attain to the knowledge of it; he therefore doubts of every thing, and holds this as his only certain principle, that nothing is certain; but then he contradicts himself, in holding this one thing for certain, that nothing is certain, and making it a certain principle. Pyrrho, the father of them, did not believe his senses; but his friends were so attentive, as to prevent him from going over a precipice, or into fire or water; and he has had some genuine disciples of late, who disbelieve that there is a material world, but only an idea of it in the mind, without an archetype, which is an impossibility; and that there is neither matter nor spirit, and nothing but impressions and ideas in nature; without an agent to impress or a subject to reside in, a philosophic delirium. Bigotry and scepticism are equal extremes; and it is a mistake to say, such is the safe side to err on, for all extremes are equally dangerous; but man is made

With too much knowledge for the sceptic's fide,
With too much weakness for the bigot's pride.

—If a person wish to see the arguments light on any side of a question, they will appear so to him.—The prejudice of education leads the bulk of mankind, and not reason: prejudice is an opinion formed either for or against a thing, before it be rightly examined and understood; and it is an immense labour, even with the help of a learned education, to remove such prejudices, either in the natural, the civil, or religious life. Mankind are generally prejudiced in favour of their native country and customs, as well as their religion; and we commonly say, it is natural for them to be so. Custom becomes as it were a second nature, and is apt to be mistaken for nature herself, it reconciles to every thing, if pain be absent, however strange or absurd.

Whatever principles or notions are first instilled into the mind, are seldom eradicated afterwards; and scarce any other country, customs,

or religion, ever become quite agreeable, or familiar, to such as have forsaken their native ones, even though convinced of their superiority, or of the absurdity of their native ones, and quit them on that account; yet they seldom heartily adopt another, but remain sceptics, except where enthusiasm takes place; and then they will turn from the best to the worst, or, on the contrary; or make a division without any material difference, and yet imagine it as great as that between light and darkness; so that a true and rational reformation is either a miracle or similar to it, as was the case in the propagation of Christianity and the reformation. So great is the power of custom and education, and so weak is reason, or the powers and faculties of the human mind in the present state, and yet still, mankind are not so weak as wilful. So that a right education is of the utmost importance both in principles and morals. Unskilful nurses, in order to prevent children from going into dark places, where they may stumble and fall, often persuade them that there are hobgoblins and ghosts in the dark; and thus instil into their minds a fear of spirits when it is dark, so that they remain under that bondage through life; whereas spirits, being invisible, are no more in the dark than in the light. No part of literature is perhaps worse conducted than that of controversy; the volumes on almost each one are either so many or so large, that, being disgusted at the very appearance of them, few cultivate a right acquaintance with the principal controversies, either in philosophy, politics, or religion; or the principal points in any one controversy, and the indolent neglect them altogether; though the danger of heresy and schism is necessary to be known, in order to avoid them. — When writings were scarce in the world, or in any particular language, they were perused with unwearied diligence; and the more large or diffuse any were in speaking or writing in these days of voluntary slavery, they were supposed to have the more merit; but the world is now got into the Grecian laconic and right taste in that point, to value writers and speakers for being short and substantial, to comprehend a sea of matter in a drop of language; and it is a fact, that a laconic, or concise writer or speaker, will say more in a pamphlet, or in half an hour, than a tedious diffuse one will do in a folio or in half a day; brevity sometimes causes obscurity, but prolixity always does so; there is no being diffuse without confusion. To be long and loud in writing and speaking, are certain signs of the want of merit, in order to make up in bulk or sound what is wanting in substance. If every book were reduced to its quintessence, many folios would be reduced to pamphlets, and many an author's works would be lost altogether. Folios, or many volumes, in either history or science, might well be summed up in pamphlets, and reduced to a small number, and then great expence of money, time, and labour would be saved. — All that any can learn by reading some books, even on the chief subjects of literature, is, that they lost all the foresaid expences. How much more is it the case with regard to those that can have no solid useful knowledge to enlighten or enrich the mind, as novels, plays, &c.

It is not my intention to treat all the controversies, or all the points of any one; as some controversies are of no importance, and many things controverted in almost each one. Some are as much deliriums as heresies. It is only the principal controversies, and the important points in these I intend to treat. It is certain, that, as an argument, or an admonition, multiplies in words, it loses in weight. I shall therefore make my arguments short and few. When one sufficiently overthrows an absurdity, more are needless. As I intend my publications for general use. I study to be short and plain; for the benefit of those that have little time and money, and for the weak and ignorant. I intend this not only for an introduction to students, in order to perform what I promised some years ago, of reducing the substance of all the controversies to a small compass, for the benefit of students, but also for the illiterate.

All absurdities and corruptions are reduced to three kinds, *viz.* heresy, schism, profaneness. Heresy is a word of Greek original, and signifies an election, or choice of an opinion or way; taken up, not from the evidence of truth, but for affected singularity, and sinister designs; a party-business, opposite to the common good, *viz.* unity and concord, for worldly interest, or a division from contention and discord. The same Greek word in the New Testament is rendered both heresy and sect, Acts v. 17. xv. 5. xxiv. 5. 14. xxvi. 5. xxviii. 22. 1 Cor. xi. 19. Gal. v. 20. So that heresy is either speculative in opinion, sectarian in society, or practical in conversation, opposite to truth, unity, and morality, it is the adhering or cleaving fast to any absurdity or error in principle or practice. Orthodoxy is a right opinion or principle; and heterodoxy is another, or different opinion, opposite to the right one, that is an erroneous one, and coincides with heresy. Canonical is what is infallible, or an unerring rule, as the inspired writings. In the secondary sense, it also signifies what is established by public authority as a law. And as the church of Rome claims infallibility, she calls every thing she does canonical, as the establishing laws, days, and hours for worship, saints for adoration, to be invoked as mediators, &c.

As there is little else but errors and ignorance, calamities or crimes, to be found in the world, almost all being either wicked or wretched, as will appear afterwards, it is a painful task to a man of feeling to survey it; but it is the duty of every one to contribute whatever is in his power to recover it from thence to a better state, and prevent as many as possible, by removing the gross darkness and ignorance, the cause of these evils, from falling a prey to the general contagion. Many have sacrificed all they had in the world, and life itself, in so glorious a cause, even all the martyrs among Pagans, Jews, and Christians, as Socrates, Callisthenes, &c. the Prophets and Apostles, and private professors, 1 Pet. iii. 14. Mal. iv. 1. 2. 3. and promoted their good cause more by their sufferings and death than their life, these being the seed of an abundant increase, by striking more attention, which occasioned more enquiry; and the

the more a good cause is enquired into, it will find the more support; but enquiry into a bad cause will overthrow it, like that of a dishonest politician.

An honest man's the noblest work of God. Having attained some knowledge of the true nature of things from study and attention, and the sons of truth and wisdom, my learned judicious correspondents, I know it is my duty to communicate it to the Public, from the calm philosophical region where I live, above the bustle of public affairs, and the vain glory of the world, looking with pity and contempt on those bewitched with it. Mankind have been called rational beings, and moral agents, but it is enquired where any such are to be found among them. The greatest sage found but one among a thousand; when searching narrowly one by one, and so few cannot be discerned among the crowd, their customs and fashions in dress, food, &c. are so contrary to nature, as to get clothes at a high rate from distant regions, unfit to keep them warm in a cold climate, whilst their own country produces the proper dress at an easier rate; and, in like manner, to destroy their health and constitution by foreign food and drink, when their country produces wholesome nourishing food; to use artificial drinks at a great expence, a lingering poison, causing noxious diseases, instead of the wholesome drink nature provides, which serves the strongest and most vigorous animals, to sleep by day, and watch by night, with the expence of artificial light, and the ruin of the eyes and health, reversing nature, to disfigure and perplex themselves by troublesome expensive modes of dress. Are these the marks of rational beings? and as for moral agents, the poet says, *multis annis jam peractis; nulla fides est in factis: mel in ore verba lactis; fel, in corde-fraus in factis*, fraud, deceit, and malice, having driven truth, integrity, and benevolence, from the earth, the goddess of justice left the society of men, having stayed longest with the swains, and ascended to the ethereal regions. There is indeed one society, called Quakers, that act like rational beings and moral agents. but they are looked on as peculiar in not conforming to the world and its fashions, according to the fools proverb, it is better to be out of the world than out of the fashion. The citizens of Abdeira sent for Hypocrates to cure Democritus of madness, because he did not go with them to madhouses, to see madness acted, which they thought sport, as theatres, circus, dancing, gaming, races, and fighting of animals, &c. cruelties and follies which neither contribute to health and vigor of body, knowledge and virtue of mind, nor any good purpose, being the waste of time, and money, that should supply the poor and needy, weakening and bewildering the mind, making it giddy and unfit to bear solitude when obliged to do it, under indisposition, or old age, depriving it of an uniform composure, which is the calm quiet region of the wise and happy. I pity that unhappy elf that loves call company. but self. But when the physician came, he found they were all mad but the philosopher. Democritus laugh't at all the conduct of human life,

as he saw it all folly; and Heraclitus, the Ephesian philosopher, always wept at human life, as he saw it all wretchedness and misery. Some dare not want candles burning in their bed-room all the night, lest while they awake, the spectres of those they have injured oppressed, or plundered, should alarm them, and being the death of others, they kill themselves, and such struggle to prevent reflections by dissipation, company, and amusement, till distress or old age seize them, or some trouble that obliges them to reflect; then it was that Joseph's brethren, after twenty years, with bitter reflections, said, Verily we are guilty, &c. which remorse makes every trouble tenfold more bitter and intollerable; so it is a mistake to think the wicked are altogether unpunished in this life. Herod was afraid of seeing the Baptist when alive. The very sight of the good man was a rebuke to him for his crimes, but he was a greater terror to him when dead; for his horror and remorse raised him from the dead, Matth. xiv. 1. and alarmed him that he was coming to take vengeance on him, and he could not defend himself from a ghost. The guilty mind of the wicked torments them, as a certain disease makes the hand beat violently on the breast. They carry their torment every where about with them, till at last they are cast into the place of torment for ever. No outward enjoyments can give peace and quiet of mind, or happiness, nor any outward evils take it away. A good conscience, with a contented mind, will make a man happy in all conditions. Whoever has the approbation of his own mind, and of his Maker, will not regard the world's praise or reproach, smiles or frowns.

With this the poorest can few wants endure,
And without this the richest must be poor.

Our plan is to consider what relates to the mind, body, and lot of man, viz. Theology, and Philosophy with physical original Medicine, and Politics. As for politics, all we can do is to give a sketch of the works of the day, as they have canvassed every thing antient and modern. Man's original, destination, and end, imply the consideration of all other things, as they are subservient to him. What is the chief end of man, and the means to attain it, wisdom consists in chusing the best ends and the most proper means to attain them.

N. B. Those whose capacity is so weak as not to understand fully the philosophical part at first, may begin at Mahomedism, and go through, and then return to the beginning; or at the last article, and read backward article by article, reading every thing several times with attention and study, and little at once. Learning is the difference between a man and a beast, and religion is the difference between an angel and a devil. Learning exalts one man above another, as much as man differs from some of the animals, and is the only real superiority that men of fortune can obtain above others, liberality excepted.

PRIMITIVE PHILOSOPHY, &c.

I AGREE with some learned great men, that there is only one science, and that is Philosophy, of which all others are only parts; and that philosophy and theology, properly considered and rightly understood, are one and the same. In antient times, men possessing knowledge and virtue, were called *Tsophim* among the Orientals, which the Greeks rendered *Sophoi*, by softening the initial letter into *s*, after the Ionic manner, and forming a Greek termination from the original Hebrew, wherein it signifies to foresee, contemplate, speculate, consider. Consideration is the characteristic or mark of a rational being; it is the great law of his intelligent nature for the conduct of life. The Arabians applied the word to purity, as ignorance, and impurity, and every disorder, are connected. Places that are dark are polluted, as the mind is with ignorance and vice. The modesty of Pythagoras compounded the word, and from his time such have been called philosophers, that is, lovers of wisdom.

2. From the desire and thirst planted in man for knowing the nature and causes of things, and from his faculty and power of thinking and reasoning, we are led to conclude, that philosophy was coeval with him, especially as utility or necessity might engage his application to it. We find the most artificial, sublime, and acute sciences were early cultivated, as chymistry, instrumental music, &c. Gen. iv 21. 22. As true philosophy is the best of all things; so false philosophy is the worst, for every thing has its counterfeit. Vice does honour to virtue by counterfeiting the appearance of it in hypocrisy. I have under consideration the three volumes of the same great Author, in order to take a comprehensive view of them, and of the views of others regarding them. As every artist understands, and can explain his own works best, so the works of the author of nature are best explained in the sacred scriptures, to them that know the pure Hebrew fountain, wherein the seeds of the true sciences, or necessary and useful knowledge are contained. I have learned physical and philosophical articles from thence, which I never learned from the discourses or writings of any physicians or philosophers. Two thirds of the Old Testament is employed on the works of nature. Dr. Wilson, a celebrated physician, has shewn, that creation is the ground work of revelation, and that the Hebrew language is founded on natural ideas, as the most learned judicious and profound Square Spearman has also done in his enquiry after philosophy and theology, shewing when and whence mankind came at the knowledge thereof. These great men, the Parisian physical society, and many others, have shewn, that none can rightly understand the works of nature without attending to the providential design of the author in their creation.

3. Celsus,

3. Celsus, the celebrated Roman physician, remarks, that Hypocrates was the first that separated medicine from the study of wisdom or philosophy, and made a particular profession of it. Like the primary philosophers, I shall unite them, as they cannot rightly be separated. The French think physician too general a term for the medical profession, and use it for what the English call a natural philosopher, and the term physick for natural philosophy, as it signifies nature, conformed to the Greek and Latin; but as Socrates, the father of Grecian wisdom, had the greatest merit in being the first who brought philosophy down from the stars, to converse with mankind, and regulate human life, finding little certainty, and less use in astrology, which Cicero represents as a dream in his book, entitled the dream of Scipio, so I think the divine Hypocrates had the greatest merit in attending chiefly to the most useful and necessary part of philosophy, *viz.* the art of healing the diseases of mankind; moreover the microcosm or little world, *viz.* the human frame, has more art and wisdom displayed in its structure than the macrocosm, or great world as any one will discover by seeing it anatomized, besides the knowledge of the vegetable kingdom, which is the next in art to the animal kingdom, being organized, must be joined with it for its nourishment and healing; as for the mineral kingdom, the chief object of chymistry, a very curious enchanting, though very uncertain art, being minute philosophy, by heat and mixture, shewing the secrets of nature, or the occult qualities and properties of matter, which they retain after the change it makes, or which are produced by that change, there being few examples of the true analysis, where the productions of it will compose the original substance, the perfect metals excepted, which can be fused or melted from the ore, and reduced to a similar state by calcination, and revived again by reduction, it is neither an antient, nor natural source of medicine, I mean natural to the human body, as man has no part of his nourishment from the mineral kingdom, salt excepted; but though chymistry may change or destroy the properties of matter, and always make medicine suffer by its operations through the means of fire and water, yet very many of the useful arts are performed by means of it, as seasoning and preserving the articles of food, the proper knowledge and management of soils and manures, &c. in agriculture, tanning, &c. &c. the fusion, and all the operations of minerals and metals by fire, and also the useless and hurtful, as dying or colouring, brewing, distilling, &c. &c. not only fossils and vegetables, but animal substances, are chymically analyzed for curiosity or use.

4. All the primitive and antient philosophers begin with the origin of things, as Sanchoniathon, the Phenician, who flourished during the time of the judges of Israel, and is the most antient human writer, having received the letters of the Hebrew alphabet from the Israelites. Phenicia lying on their borders, Manetho the Egyptian, Berosus the Babylonian, Thales the Ionic Grecian, who was originally a Phenician, Aristotle, &c. followed the same course. They
held

held water to be the first principle of all things, "Pindar, the prince of the Greek lyrics, begins thus, *ariston men hydor*;" but though the Phenician mut or mud of Sanchoniathon, and the Greek hyle of the rest, corresponding to Moses's account of the chaos or muddy fluid, being the first production of matter, is thought to have led them to this theory, yet they seem to have had something more in view, *viz.* that all creatures, both the oviparous and viviparous classes, are originally formed in that element, an example of the first class, *viz.* the fishes and fowls, who generally bring forth their young in eggs, may be viewed by the microscopic glass, in the egg of any fowl, the chicken being contained in a vesicle, or little bag of water, between the yolk and the white, by which it is nourished while in the shell; and that the young of land animals swim in a fluid contained in a vesicle while in the uterus of their dams, every one knows.

5. All philosophers and historians, who were disposed to search for truth, and follow after facts, and not fancy, take their beginning from Moses the most antient writer, with whom the art of writing began, as the most learned Shuckford of late, and all the antients and moderns, who have treated that subject, have shown, except such as were disposed for singularity to oppose facts and truth, with the doctrines of the sacred scriptures, as we will prove afterwards. That Moses gives an authentic account of things has been acknowledged by all men, in all ages, who were not disposed to reject facts, and forge or follow fables. As to inspiration, it will be considered afterwards; but it is certain that some things which are not mentioned by Moses, being recorded by the Rabins, were conveyed down from the beginning, in the following direct manner. Adam the first, lived long cotemporary with Methusaleh, and he with Shem, and he with Abraham, and that every thing from him was carefully preserved by his posterity from father to son, till recorded by the Rabins, &c. is well known to all who know that nation or their writings.

6. The creation proceeds gradually from rude beginnings through the inferior, to the most perfect order of creatures. Ovid, the best philosopher of the Roman poets, who had read the Old Testament, has given an account of the creation, and some matters succeeding, down to the building of Babel, in the first five books of his *metamorphoses*; and in the seventh, there is an account of the flood, the whole being disguised with poetical licences and fictitious names to conceal whence he had it; for the Romans, as well as the Greeks, were unwilling to own that they got all their knowledge of antiquity, or the nature and origin of things, from the east, &c. hence the proverb *helenes aei kleptai*, the Greeks were always thieves. They travelled to Egypt, Chaldea, Phenicia, &c. and brought all their knowledge home by stealth, yet some of them had the honesty and gratitude to acknowledge that they got all from Barbarians, so they called these people, and especially the Hebrew nation. The proper meaning of the term is one of a strange language,

1 Cor. xiv 11. and a stranger was called *hostis*, *i. e.* enemy, and they spent a number of years learning their languages and sciences. Pythagoras is said to have been eleven years in Egypt, and to have gone to the East Indies, to the Brachman philosophers, who took their denomination from Abraham, whose fame was so great over all the East. They were Hermetic philosophers, retired from the world, living on the fruits, &c. which the earth produced spontaneously, and clothed with the furs which the animals yielded, having no fears, no wants, no desires, satisfied with these simple productions of nature, and not fearing death, but reckoning it a deliverance from the prison of the body, the windows or senses of which being so obscure, that they disfigure and misrepresent objects; and Alexander the Great with all the riches, pomp, and splendor he could offer them, could not prevail on any of them to leave their retraite, and accompany him; and when he admired the Greek philosopher so much as to tell him, he would give him whatever he would ask, was greatly mortified to see, though having nothing, he was above him, who had the world in his power, telling him he would ask nothing of him, but that he would not keep from him what he could not give him, *viz.* the beams of the sun, by standing before the door of his hut, which made him say, if he were not Alexander he would be Diogenes, he would either have all or nothing. Pythagoras learned in the East, his metempsychosis, or transmigration of souls out of one body at death into another, being a figure founded in fact, like Ovid's metamorphosis of men into beasts, when they became like them in dispositions, as the drinking of Circes cup, that is dissipation, changed men into swine; and Cyren's song enchanting them, till she came and devoured them, having the like meaning. But the Pythagoreans totally mistook the metempsychosis, as Juvenal did the Egyptian hieroglyphics, symbols, and emblems; and in his 15th satire, he exposes not the Egyptian idolatry, but his own ignorance and mistakes. The Egyptians held not the onion a deity, but an emblem of the seven spheres, it having seven circles or coats; and the hawk was an emblem of the Etesian winds; but the Greeks had not genius and penetration to comprehend the Eastern mode of instruction by figures and signs, and much less the Romans, and the modern Europeans, a very few excepted. See the Abbe le Pluche's history of the heavens; and hence it is that the cherubim, that most comprehensive hieroglyphic, physical and theological, has been so great a bugbear to the Westerns, and the portrait of the celestial orbs at Solomon's temple not noticed: and what is still more strange, so great blunderers as Lord Bishops, in voluminous writings, publish their own ignorance of the Old Testament, in so bold a manner, as to contradict and give the lie to the Messiah himself; and the great Apostle, in affirming that the Old Testament was wholly a temporal scheme, and that there is no intimation of a future state in it, when Christ and Paul have shewn and declared, that both the immortality of the soul, and the resurrection of the body, are taught in it, and that the Patriarchs looked for it.

An illiterate Indian hearing an European repeat some matters, asked him, Who told him these things? He replied, That book before me. The Indian took it up, opened it, gazed upon it, and then laid it aside, saying, It tells me none of these things. Neither could the Eastern hieroglyphics, and the Old Testament, tell their doctrines to those who did not understand their letters or language. That the vigor and penetration of mind was equal to the vigor and soundness of body, which produced the long lives of the antient Easterns, and that the short lives of after ages shews a proportional decay of the vigor of both body and mind, is entirely agreeable to the doctrine of physicians, body and mind being so much of this short life, in the infancy of purity, or of old age, and the mind not being stupified and made dull then, by luxurious dishes and artificial drinks and liquors, and by the diseases and languor of body these occasion; but clear and quick, by means of the plain, simple, temperate manner of living, and the purity and soundness of body occasioned thereby. Moreover, the longevity of the antient Easterns, who counted their years by hundreds, as we do by scores, served to make a long series of observations on the courses and cycles of the celestial bodies, and to carry on a long train of experiments in every branch of science; whereas, we can do little else than form plans, not having time to carry them any length. Astronomy attained to a far greater length in Babylon than any where else since the deluge, (hence the trinity of the Gentiles,) and the Newtonians ignorance and misunderstanding of it, led them to unitarianism. The art of preserving the human body from corruption, by embalming, in Egypt, is not understood, though the Egyptian mummies, as they are called, are still in being. The knowledge of herbs was in a great measure lost, and of minerals too, and of statuary, architecture, &c. &c. All that read Eastern writings with understanding, own they are far superior to all others in sublimity and energy. See Sir William Jones preface to his Persian grammar, Schultens on the Arabic, Bishop Lowth on the Hebrew, &c. so that none can have any true radical knowledge of things without it: but ignorance ridicules what it knows not, as the Turks did learning; hence the saying of some sot, he that lives physically lives miserably, and of a smatter in poetry equally so, that Hebrew roots grow best in barren ground. He might as well, or better, have said, Greek, Latin, French, &c. roots do the same. However, Hudibras and Anacreon are said to be read by no philosophers, as being neither sense nor poetry. A great physician justly observes, that it may be as well said, he that lives rationally and soberly, lives miserably, as he that lives physically. The Eastern manner of instruction is the most striking and charming, being picturesque, figurative, and communicated to the understanding through the senses and imagination; but in order to understand the emblematical manner in which it is taught, one must know the languages in which it is expressed, as being the key to the other, by the picturesque figurative manner of expression.

7. The Thehu and Behu of Moses, rendered, without form, and void, appeared so incomprehensible to the gentile sages, and filled their minds with such wonder, astonishment, and amazement, that they deified them. See Selden on the Syrian gods, the most antient idols.

What is called the deep, or mixture of all the elements, was involved in darkness till a separation of them was made by the divine energy, in a mighty wind, that acted on the waters by a brooding prolific influence, whereby they produced fishes and the water fowls, the translators being unacquainted with the idiom, and following blundering translators like themselves. See Shuckford, and essay for a new translation, have rendered it spirit. The word is the same in the other Eastern languages, *viz.* the Syriac, Samaritan, Arabic, &c. and in Gen. viii 1. where a similar action on the waters is ascribed to it, and where it is rendered wind, it signifies both wind and spirit, as in the Greek and Latin, but the Persian differing from the other Eastern dialects, renders it *badi chudai*, the wind of God; the majesty of the Hebrew language marks the most excellent things in their kind by the name of God, thus the trees of God, *i. e.* the cedars of Lebanon are the loftiest trees, the hill of God the loftiest hill.

8. The production of light was the first day's work, which, tho' the brightest and most pure object we behold, Plato, the divine philosopher, calls the shadow of God, and truth his body. This light it would seem, was blended with the chaos or general mass and mixture of elements at first, but now separated and collected into a luminous body. Whether is the fixt heat, latent fire and light, with which every body upon or below the surface of the earth is stored, a part of the original mixture, and consequently of the light produced the first day, or from the beams of the luminaries made afterwards the fourth day, penetrating all things? There seems to have been a provision or store of water and fire made for the deluge, and the conflagration, the memorial of the one, and the presage of the other, are strongly described by the heathens and the sacred writers, 2 Pet. iii 6. 7. they are both strongly painted in the 7th section of Ovid's metamorphoses, thus expressed, *esse, &c. i. e.* it is contained in the fates, that a time will come when the earth, the sea, and the sky, will be set on fire, which *Pyrrha, i. e.* fire, Deucalion's sister and wife denotes. Friction awakes heat or fire in every thing; thus the axle of the chariot wheel burns, and fire is struck from the flint. It has perplexed philosophers to understand how luminous bodies, as the sun, &c. can perpetually issue forth such a profusion of light and not be wholly exhausted by the continual waste; but since all nature is full of fire or light, which needs only to be put in motion, from its state of inactivity, and the luminous body acting, as the Parisian society thinks, on that which is contiguous to it, and that on what is adjacent to it, and so on to the utmost extent of the sphere of activity, like the circles formed around a stone cast into water, and those

those around a bell, or whatever excites sound in the air. This will account why they are not exhausted, as Sir Isaac Newton thought the sun was nearly once, till he devoured a comet, which came his way, and fell into his focus; and afterwards he shone bright, which is like the other absurd notions of that great man, Buffon, and their votaries, another theory of the matter will occur afterwards; but upon this theory, which is sufficient to overthrow that notion, a candle which is seen two miles around it at night, would seem not to furnish light to fill all that space of air, but only to excite the light in it to a state of activity. Light and heat, or fire, are only the same substance in different states or conditions, *i. e.* acting in a different manner. The same word in the Old and New Testament, and also in the Latin, signifying both, and any chymical or philosophical experiments that would infer the contrary, are fallacious.

9 When the body of light was formed, an expanse, called firmament, was extended, or stretched out in the midst of the waters, to be the space of the aerial heaven, or the region of the air, wherein the clouds, with the other meteors, were to abide, and the fowls to fly; by and through which, as a pump, the exhalations were to be raised up from the waters and the earth, by the powerful agency of the luminaries heat; to be condensed into clouds by the cold above, and hence that expanse, called a firmament, by reason of the firmness and force of its elasticity, or spring, separates the waters above it in the clouds, from the waters below it on the earth, it is the aerial, or first heaven, and the region of the luminaries is the ethereal, or second heaven, the empyrean, or third heaven, being removed out of view.

10. The third day the chaotic mass, or abyss, was divided into land and water, the mut hyle, or chaos, having the mud separated from the moisture, that was condensed into earth, and this became seas, lakes, &c. of all which more particularly afterwards, and all kinds of plants in the vegetable kingdom, distinguished into grass, herbs and trees, were formed and nourished, Gen. ii 5. by the concurrence of heat and moisture. By heat and moisture, the generation of all things is carried on. The beautiful order of wisdom and goodness displayed in the creation, appears in this, that a plentiful variety of provision was made for the living creatures before they were produced.

11. The fourth day, the sun, moon, and stars, were formed. The revolutions and effects of which will be afterwards considered.

12. The fishes and the fowls being oviparous, which the flies also are, were formed the fifth day. The fishes and the water fowls were formed in the waters, Gen. ii 19. therefore they have more affinity than any of them, to the land animals, by the figure called a trope, *i. e.* change or turn. The fishes may be said to have wings, and fly in the sea, (some of them also having different wings, whereby they rise above it, and fly in the air, as long as they are wet,) and the fowls may be said to have fins, and swim in the air. The
land

land animals are more perfect in their kind, as, in the order of the creation, the most perfect were produced last. Some of the fishes are viviparous, or bring forth their young, not in eggs like others, but alive, and suckle them, as sea swine, the sea cow, and the whale, though this be the largest living creature. (for the craken, said to be a mile or more in length, is not certainly known,) being sometimes near one hundred feet long, and near fifty high; yet there are some trees still larger in hot countries, where they grow three hundred years, &c. flourish three hundred, &c. and exist one thousand. They grow to such a prodigious height, that an arrow can scarcely reach their top, and so thick, that when cut, and the trunk hallowed out within, and having a table cut out in the middle, with seats around it, perhaps twenty guests can be entertained in it.

13. The creeping things and land animals, and last of all man, were formed out of the earth the sixth day. The original food of all living creatures was vegetables, Gen. i 29. 30. and none preyed upon, or devoured another, by living on flesh, or animal food. This is strongly described by the Prophets, and the philosophers, Isaiah ix 6. 7. 8. referring to the original state of things, figuratively represents a future period. See Ovid's metamorphosis, lib. i 3. xv 2. The blessing mentioned was endowing them with a prolific virtue of propagating their species, which is called procreation, or a secondary creation. In the second chapter of Genesis, a more particular account is given of some things that are more generally related in the first, as in the 5. 7. 19. 21, &c. verses, v. 19. and Jehovah Alehim brought every beast of the field, and every fowl of the air, which he had formed out of the ground, to Adam, that he might call them names. The superiority of Adam's knowledge, and the excellency of his language, viz. the Hebrew above all others, astonished Plato, the divine philosopher, so much, that he said, he must have had more than human wisdom, that gave names to the creatures so descriptive of their natures. (The first specimens of all things were the most perfect and excellent, the earth produced food sufficient for nourishing all creatures without culture at first, Ovid, lib. i 3.) so that Solomon, 1 Kings iv 29, &c. was inferior to Adam. The objection, that he did not know he was naked, till after he had eaten the forbidden fruit, and therefore was a child in understanding, arises from ignorance. Their bodies had a lustre which departed when they had eaten the forbidden fruit. Divines, destitute of Rabbinic learning, understand it thus, before they sinned they had no sense of shame, being clothed with innocence, they had no sense of nakedness, innocence being both clothing and armour for defence, as the Roman poet beautifully expresses it, Ode 22. lib. 1. Gen. iii 22. who was like the Alehim and Angels in purity, now knowing good and evil, that is, feeling or perceiving sensibly, (as knowing signifies in scripture,) the difference between good and evil, (every thing is known by its contrary, light is not known but by

by darknefs.) Adam fignifies red earth, a memorial of his original, that was taken out of the ground; but he was endued with a foul or fpirit, made after the image of God, naturally in its immateriality and immortality, and morally in purity and integrity, or holinefs and righteoufnefs, and capable of knowing, worshipping, and loving his maker, which none of the other creatures were, therefore he was made Lord of them all, and lodged in a feparate appartment, an inclofure delightful, (as the words rendered garden of Eden fignify) the firft night of his life, the evening before the day of reft. Geographers have been at a lofs to find where Eden was. Hidekel in Hebrew is Tigris in Perfian, *i. e.* rapid, quick, an arrow, and every one knows where the two rivers Euphrates and Tigris are.

14. It is evident fix days were employed to do what could have been done in a moment, in order that man might have a more diftinct knowledge thereof, as an example for him to follow, in working fix days and refting the feventh, for neither body nor mind could endure continually without relaxation, fo that inftead of being a hinderance it is a furtherance to all labours, corporeal or mental, for a change of ftudy, as from nature to fcripture, recreates the mind, to renew its labours with renewed relifh and vigor. It was defigned in that ftate of integrity to contemplate and admire the divine wifdom, power, and goodnefs difplayed in the works of creation, and adore the author, or to act the religious philofopher; all nations obferving a feventh day, fhews they had it conveyed to them all from the fame original.

15. Before we proceed to confider the works of creation more phyfically and minutely, we fhall take fome relaxation from phyfiological fpeculations, by attending to fome reflections of philofophers on the ftate of man. Man is deftined by nature to be lord of all the vifible creation, and yet him alone ſhe throws out naked and helpless at his birth, to cry and weep. He feldom laughs before the 40th day of his life. What madnefs then is it for any, from fuch an original, to be proud. Other creatures find they can walk, or run, or swim, or fly. His firft motion is to creep, and he can do nothing without being taught but weep. He can neither walk, ſpeak nor feed. Others are covered with ſcales, ſhells, hair, fleeces, &c. he alone is covered and decked with ornaments not his own, provided by others; fo that ſome have thought it better not to be born, or to die as ſoon as poſſible, than to be ſo deſtitute and dependent, as to live intirely by the induftry of others. His life is loaded with grief or fear, or luxury or wantonnefs, or ambition or covetoufnefs, or luſt or folly, or madnefs. Other animals live with propriety, according to nature. None are ſo unnatural as to prey on their own ſpecies; but contrary to nature, humanity, reaſon and juſtice, and the will of Jupiter, moſt of the evils that men ſuffer, ariſe from their fellow men, and all for imaginary good things; for all that is really neceſſary is the ſimpleſt plainefſt food and cloathing, which is beſt for our nourifhment and warmth, which makes it
without

without excuse, as every one may procure these by his own industry in some useful employment, as every useful employment is honourable; but idleness is a disgrace, being of no use, and living on others, like beasts of prey, contrary to the will and example of Jupiter, who is occupied with the cares of mankind, and the management of the affairs of mortals; and not on his own account or benefit, but that of mortals. Other beasts of prey devour those of a different species, that are weaker than they, and unable to defend themselves, which they get into their power by swiftness, or strength, or craft, &c. but these cannot be said to take place among men, being creatures of the same species; and as beasts of prey are always the fewest in number, either of the animal or human kind, it is the most astonishing phenomenon in nature, that the greater number suffer themselves to be preyed upon, or oppressed, and plundered of their goods, or talents of silver, &c. by the smaller number, if they hire men to make robberies and slaughter with swords and spears, bows and arrows. Are these the only hirelings that have no conscience but the command of their centurion, whether are they descended from, or related to those they plunder, as their children, or brothers, or do they belong to no body, or came up from Pluto, or Appolyn? for they could not fall down from Jupiter; or are they hired from a strange nation: and why do those preyed upon not rather give their talents of gold or silver to hire such to defend them and their goods, than to tyrants to hire these to plunder or murder them. What is most curious is, that women act this part over men, at least in body, but not in mind; for surely there was not a man in Assyria, &c. when Semiramis reigned, or they would not have suffered women to rule over them. The beavers form a society, concert means, and unite their endeavours for their mutual defence, or safety, from men and beasts, and the sheep united in a flock defy all attacks;* but men suffer themselves to be enslaved and sold like sily beasts, by their fellow mortals, from one to another, to live a lingering

* The sheep, though the most stupid and defenceless, when reduced under subjection to man, or tamed, yet they defend themselves the best of all animals, in their natural state of liberty. They assemble in a troop, in which timidity makes the youngest and weakest, as lambs, take the middle, and the rams, being equal in number to the females in the state of nature, in the outside, with one stroke, with a race as their manner is, knock down the strongest animal, or break its legs, as the lion, bull, horse, &c. but they and the apes are regular, and not like a mob, which seems to be unknown, or not attended to by these philosophers, though the usual way men take to mend matters, and as usually make them worse by it, not forming a plan, by uniting and adhering to it, they bear grievances to the utmost, till their passions inflamed render them blind and furious, that they ravage all in their way, not seeing what they do. A mob is a blind furious animal, and worse than any tyrant and robber; and though the cause may be right, just, and good, yet being always done in a wrong way, is held bad. The poet considers the one part of men as rogues, and the other as fools. and the one prey on the other by art, dividing them. None but fools are willing slaves, as the Israelites were

lingering cruel death ; for a life of slavery is nothing else, and worse than being devoured alive, as is the manner of some savages. The gods made no difference among men but just and unjust : not king and vassal, tyrant and slave, (but the gods have suffered them to be enslaved by one another, as they are willing slaves to their own passions and vices, and to be compelled to worship their tyrants gods, because they neglected to worship their own gods, though the gods are better pleased without worship than with involuntary compelled sacrifices.) No lion or eagle presumes to be king of the rest, and that he alone has all wisdom, and that the rest have none, and that it is inherent in his family with the right of governing, which tyrants not only pretend to, but dispose of their kingdoms as a land, with the flock of cattle upon it, as if one generation, if so ignorant and senseless, as to submit to be voluntary slaves, had a right to bind their posterity, as if their posterity had not the same right to act for themselves as they had ; however, the source of all the grievances under monarchical tyranny by one despot is known and more easily remedied ; but among a number of hands, it is more hidden, and not so easily discovered or known, which gives them more shameless arrogance, like the thirty of Athens. That city shewed a truly manly dignity of spirit, when it would have no king but Jupiter. Some think consulships, magistracy, dictatorships, &c. are honourable in themselves, but they are just as the conduct of those that employ them is, if performed for the public good they are honourable, if not, dishonourable. The goddess of wisdom declares, there are none noble but those that are just, and useful to society, and a burden to none ; that live on little, according to nature, for she needs little, and gain that little by their own industry, and that this is the highest degree of greatness ; but that he who lives according to opinion will never have enough. The gods, on the contrary, stand in need of nothing. They have their happiness in their own nature, independent on things without them, and the less any can live upon, and the fewer things he needs, he is the more independent, and the more like the gods. Temperance and exercise are the only means of health of body, and of that peace and tranquility of mind which Jupiter accords only to just men. Those who are able to do any offices or business, and live not by their own industry, but that of others, are beasts of prey, whether they

were in wishing to return to Egypt, and when they would not be denied a king by the prophet, 1 Sam. viii. At the very time that Athens, the most learned enlightened place, and the school of the world, rejected kings, and would have no king but Jupiter, and such servile fools will always be the prey of rogues, which they deserve, for their folly, tho' robbers or rogues are not the less criminal and inexcusable ; but the more so, to take the advantage of ignorance or necessity, or make a prey of children and fools. It has caused wonder, that any woman could be so confident and immodest, as to preside in a company of men, and dictate orders for them to obey, though there have been such in all ages, and still greater wonder, that any body of men should submit to one woman.

they be called thieves, robbers, kings, consuls, &c. Nabocollassar, Sesostris, Alexander, &c. were the greatest robbers and beasts of prey, and made others beasts of prey, as augurs, priests, magistrates and governors, assuming the management of public affairs of the city or state, or religion, for the people, without their commission or consent, in order to plunder them, by levying imposts, tributes, &c. without giving any account what occasion there is for these, and how every mite thereof is employed; yet notwithstanding these robberies, what is most curious is, they judge and punish other robbers, and breakers of houses, though they are guilty of the same thing, when what they demand is refused them, with this aggravation and insult, pretending they know better how to do the people's affairs than they do themselves, and instead of having any regard to those they prey upon, holding them in the deepest contempt, little better than brute animals, for suffering them to do such things, and shew their contempt by the abuse of their usurped power, in acting contrary to their interest, or wish, instead of consulting them, or striving to satisfy them, by a regard to their interest, violently enforcing laws of their own framing, (like any band of robbers laying a country under contribution,) not made by the consent of the people, for whom they are designed; being the only just right of laws, but to bind them contrary to liberty and justice, to pay such tributes as they chuse to impose, to maintain the extravagant luxury of an idle crew, who, like all beasts of prey, look with haughtiness and disdain on those they plunder, who live by their own industry, and not by plunder like them. These miscreants act contrary to the precept of the great god Jupiter, *quid tibi fieri nonvis alteri ne feceris*, to do to others as you would have them do to you. To do nothing to another that you would not have done to yourself, supposing them in your place and you in theirs; and do they still presume to go to the temple, and worship Jupiter. He cannot punish them too severely in the dark tartarus.

We proceed to consider the works of creation more particularly, with their physical or medical causes.

16. Of the elements particularly. This terraqueous globe, or terrestrial ball, consisting of land and water, with the atmosphere, or body of air, that surrounds it, contains four principal kinds of matter, therefore called elements, which have occupied the attention of philosophers in all ages, that is, of all men capable of contemplation, or of making observations and reflections. A certain eaman reckoned them all beasts that were not philosophers. These are earth, water, air, and fire. These are the most simple obvious divisions, or distinctions. There are some others more minute, which are made by physiologists and chymical, or fire philosophers. Those divide them into meteorology or air, and its meteors, hydrography or water, geology or earth, and what are called the three kingdoms of nature, the mineral, vegetable, and animal. These have divided them into salts, saline or sapid bodies, that is, whatever has any taste

taste of whatever kind, sweet, sour, bitter, acrid, austere, unctuous &c. 2. Earths comprehending stones, which are only earths in a concrete, condensed, consolidated, hardened state. 3. Inflammables, or combustibles, whatever burns of itself till it be all consumed, as oils, &c. if once kindled by the least touch, or spark of fire, all things will burn or melt, and be reduced to another state, by the force of fire in a furnace, with the aid of certain chymical ingredients. 4. Metals. 5. Water. 6. Airs of various kinds. 7. Fire, light, electric, fluid, ether, &c.

17. He merits not the name of a philosopher, who is a mere speculatist, as one cannot properly be said to have more knowledge than he reduces to some practical use, either to render the heart and dispositions better, or to be profitable in life; therefore our observations are intended to be applied to useful ends and purposes, otherwise they would be like the speculative faith of divines. The moral philosopher ought to become the better member of society, his speculations ought to be reduced to practice, to regulate human life, and the natural philosopher ought the better to know the nature and properties of the different kinds of earths, soils, vegetables, and animals, in order to improve these for his advantage, and the public good. It is a mistaken notion, however general, that philosophy renders men unfit for the necessary affairs of life. The abuse of either philosophy or religion may make one an enthusiast, as the abuse of meat and drink makes one a glutton, and a drunkard, and does not nourish but destroy the health and life, and the best things when abused, become the worst.

18. We had viewed the chaos, or mixture of all the elements separated to four distinct ones, earth, water, air, and fire. Some ingenious philosophers as Woodward, Catcott, &c. think, that the ball of the earth consists only of an outer shell of land, or ground, being full of water within, with a little body, or ball of earth, in the center, or middle of that water, consisting of these particles, or crumbs of earth that may fall off from the arches of the inner surface of the earth, and sink every one to the bottom, or center, where they all unite and become one ball. It is certain, that there are great channels for conveying water in subterranean rivers, as certain lakes and seas that have no outlet above ground, have great rivers running into them. Some of the great rivers that penetrate 10 or 12 miles into the sea, with their fresh channel of a prodigious depth and breadth, like a little ocean, if stopt in their course before they fall into the sea, with a barrier great enough, suppose the largest mountain, one such would soon produce as much water as would overflow the whole earth, so that though more than two thirds of the earth's surface be covered with waters and seas, of which some are unfathomable, whose bottom is perhaps the center, yet there is likely far more water below than above the surface. There are also some inland pits, supposed to have remained since the flood, unfathomable, and miners are often incumbered with oceans of water which

is thrown out by great engines, wrought by the prodigious force of elastic vapor, or water rarified and raised up in steam, by the force of a furnace, to be conveyed away above ground, and some pits the quantity having inexhaustable supplies, are abandoned. Water indeed is reckoned the mother or mineralizer in some minerals, as in the common pit coal, which, by chymical analysis, is found to consist of water, earth, and oil, which is the inflammable principle in minerals and vegetables. The fat is the oil of animals. That the above is the state of the earth, seems to be confirmed by what happens in earthquakes, wherein the earth's surface bursting, falls down, and oceans occupy its place. They happen ofteneft in countries where there are volcanos, and without which they would happen oftener as is supposed, but when the sulphureous, &c. inflammable or combustible matters, kindled by subterranean or electric fire, get vent by the open mouth of the volcano, it does not burst the earth, unless earthquakes be owing to a greater quantity of electric matter, in certain spots of the earth, at certain times than in the atmosphere above it, which breaks forth by rending the earth to restore the equilibrium or equal balance. Mountains are supposed to be formed sometimes by earthquakes both on land and in the bottom of the sea, when the falling in of the surface forms a hollow or valley, but they do not seem to have been all formed this way, nor by the universal deluge, but to have been formed at the first formation of the earth, according to the variety of nature wherein its beauty consists. Some of them being higher than any clouds, have no rains, and are naked and barren; others not so high, have their tops in so cold a region of the air, that there is a perpetual frost and snow upon them, but the air is too light and thin for animals to breath in so high, and the air within the body in the vessels and fluids swells them, and bursts blood vessels that discharge blood when the pressure of the outward air is removed, as in the air pump, when the air is pumped out.

19. All the different kinds of earths are not known; minerals, or metals, seem only to be different kinds of earths as well as stones, though heavier and variously modified. Metals are distinguished from earths by chymists, but not stones, though they are also distinguished by some physiologists. Earths are distinguished according to the various uses made of them by different artists, as potters earth, flinty or siliceous earth of glaziers, &c. and by husbandmen into clay, sand, loam, &c. the nature and properties, or chymical qualities of the different earths, or soils, with the manures and crops proper for each, with the knowledge of mechanics, necessary for culture, &c. and the right manner of conducting the whole, constitutes the most antient and useful of all the arts or sciences, viz. agriculture, which affords most health of body and tranquility of mind, it includes the knowledge of chymistry and botany, &c.

The earth being the common mother that nourishes all creatures, by the fruits she produces when impregnated with the prolific influences

fluences of the sun, was worshipped as a goddess by the Pagans.

20. The earth not only nourishes, but heals and restores vigor to her offspring and inhabitants. In pointing out the medicinal qualities of the elements, I mean to give no conjectures, but facts founded on repeated experience. I intirely agree with the celebrated Dr Pitcairn, that there is no such thing as the art of healing, but only the practice. An art proceeds on certain rules, but there is nothing such in medicine. Remedies were found out by accident, or trial and experience. What from chymical analysis is supposed to contain certain properties or qualities, and therefore to have certain virtues and effects, too often disappoints the expectation; and hence such and such things were in great vogue, till, by a long course of trials, they were found to be destitute of the supposed virtues, and left out of the lists of the *materia medica*: yet the difference of age, sex, constitution. &c. is so great, that such as are usually effectual may fail in a particular case.

Though the Dogmatists are certainly so far right, that the knowledge of the structure of the animal machine is necessary, in order to know how to repair it, though this relates chiefly to surgical operations, yet the Empiricæ, who found upon experience and practice alone, without theory, therefore called quacks, can say, perhaps with equal justice, that there is no relation between the animal economy and functions, while living and sound, and the state of a diseased, or dead body, which is destitute of these.

The first idea that I got of the purifying reviving qualities of the earth was from an account of the practice of wrapping spoiled flesh in a towel, and burying it two feet deep in the earth for a few hours, whereby it recovers its former freshness, the earth having absorbed and removed the putrescence, and restored freshness.

Man, and all animals, were formed out of the earth; and therefore it is the great parent both for nourishing and healing. It absorbs the putrefaction from the many diseased carcases buried in it, and itself still remains sweet and salutary, and vivifys after it has assimilated them to itself; but from these effects there could be no certain conclusions without experience, we therefore proceed to give examples; and the first is of a perfect cure, in the last stage of a consumption, when given up as desperate by the physicians, by cutting a piece out of the surface of the earth, and lying with the face over the hole some hours every day, whereby not only the disease was healed, but a fresh bloom, with new strength and vigor received.

The Celtic tribes have been long in the practice, not only of this, but of sitting with their naked buttocks on the red earth, when perfectly dry, and neither too cold nor too hot. It is perhaps the best healer of all kinds of putrid sores and ulcers, as in scurvies, scrofulas and leprosies, it removes dropsies and rheumatisms, and restores vigor in nervous affections, weakness and fainting, from wounds and bruises, and paralytic or diseased limbs; it allays swellings, and re-

lieves from violent and severe pains ; but it ought to be applied to the naked body, or the naked body or members to it, if the skin is whole ; and if not, to be kept separate by a fine linen cloth. I have known it applied to parts where the skin was broken, and extracting the humours and putrescent matter ; and what particles adhered, came off when dried by the natural heat. The part must either be covered with earth, or a quantity so thick taken from the surface as will not soon turn dry or warm, for then it must be changed, and often changing hinders the progress of its operation. The proper earth is virgin pure earth, that is such as has never been plowed or dug ; or, at least, not for a long time, but especially what is not gross or fat, as all that feeds many cattle upon it must be with their manure. Poor barren earth on hill sides, or elevated, and rising ground, or even pasture, or corn fields, or garden ground, if pure and clean, and where the air is dry and pure, red or brown, with a strong sweet smell, not clayish or black. Some hold that all diseases, external and internal, may be cured by digging in the earth a place to rest in naked, being covered all around to the neck, or any height they please, or have occasion for, provided there be no pressure of it on the breast to prevent free breathing. That some very putrid, ulcerous, and swelled habits have been cured thus is fact : but it is so troublesome, that except in very bad cases, it will be used so by very few ; but it is an easy matter to immerse the limbs and arms, &c. The use of water the same way for certain habits is more convenient and agreeable, and has the concurrence of more testimonies, though it may not have so strong and vigorous effects.

21. Water is the element next to the earth in place and gravity, or weight. It is of one species, without colour or taste, unites with salts and airs, and thus forms different kinds of mineral waters, which may be made also by art, and whose chief effect depends on the elementary water they contain. It possesses three states, solidity, as when condensed into ice ; fluidity, its usual state, and that of elastic vapour or steam by heat, rarifying it to make it rise up in vapour. In this state it works steam engines, and from this state it can be condensed by cold applied to the top of the instrument in which it rises, and made to fall down in drops, hence called distilling ; but some other things, when evaporated, continue in that state permanent elastic fluids, ice being lighter than its bulk of water, and consequently larger, so that it bursts a bottle, or any vessel when freezing, is owing to latent fire or air pent up in it ; and great trees, in strong frosts, having their sap frozen, are rent in the same manner, with a noise like a cannon. Water is the basis of all other liquids, and the universal diluent ; and the good effects of others are only in proportion to the water they contain. When mankind used no drink but water, and natural or simple plain food, such as their country produced, prepared in a natural simple way, not hurt by the art of cookery,

cookery, as high seasonings and compositions; (for artificial cookery always hurts victuals, as medicines suffer by the chymical art,) and taken in moderation, or temperately. so as to eat in order to live, and not to live in order to eat and drink, *i. e.* to have more agility for exercise at the end of eating than before it was begun, taking only what was needful to support the wants of nature, in relieving from hunger and thirst, and accompanied with sufficient useful exercise, and free pure air. Diseases were little known in those golden ages. They counted their years by hundreds as we do by scores. They did not embarrass themselves with equipage, and all the troublesome train of imaginary greatness; and even in the present age, I have known such as lived in that manner, in their prime at three score, exceed one hundred. without decayed old age, or disease, and have a set of new teeth grown at ninety.

Milk being the first nourishment of all animals after they come to the world, and like eggs and honey, being a middle kind between animal and vegetable food, partaking of the nature of the food of the animal that produces it, being vegetable food animalized, being circulated, and strained through the animal vessels and glands. It is rather food than drink, and the most nourishing wholesome medicinal of all food, quantity for quantity, in its various states or productions. The excellency of it and its oil or butter, whey, &c. depends upon their being new, fresh, and sweet, and of cheese on its age. All other liquors but water and it, are noxious to the constitution. The chief distinction of other drinks are into malt, or fermented and spiritous, or distilled liquors. There are three degrees of fermentation, the vinous or wine-like, and hot; the acetous or vinegar-like, and acid or sour; and the putrefactive. Vegetables undergo them all of their own accord, with heat, air, and moisture, but more slowly if not aided by matter taken from others when fermented, as yeast or barm, leaven, &c. Animals usually go immediately to the last stage, or putrify, without first working like wort into beer, or like wine, &c. into vinegar; but they will not putrify without air, as in a vessel whose air is exhausted, or pumped out by an air pump; nor without moisture, as dried fish, &c. nor without some degree of heat, as flesh keeps the six winter months of intense frost, in the open air in some places. Though some physicians of name think that fermented liquors are good for the stomach, yet they are greatly mistaken, and are so far unworthy of the name of physicians, as they greatly mistake the animal oeconomy, as we will have occasion to shew afterwards. They always do more hurt to the constitution than they do good in any disease, like chymical medicines. Indeed any one possessing any degree of understanding must see, by the processes they undergo, that such artificial drinks must corrupt the blood and be a source of noxious diseases. First the vegetables are corrupted or rotten, the grain is not quickened except it die; from its putrefaction and corruption it begins to bud. It is in vain to say it is purified by boiling and fermentation.

mentation. Who can bring a clean thing out of an unclean. The fermentation generates gas or fixt air, which extinguishes a candle, or kills an animal, as a bird, &c. near its surface during the fermentation. From this quality of gas or fixed air, it is evident, that whatever good it may do in any particular disease, as an antiseptic, to prevent mortification or corruption at the time, it produces other diseases and putrescences afterwards, as most mineral chymical medicines do, as the best physicians own. If it be said, that not only the hot vinous, by its saccharine matter, but also the second, or acetous fermentation, with its acid, is wholesome; for sugar and vinegar are salutary, as antiseptics to check putrefaction; but though artificial acids &c. may have such an effect for a time, yet they must generate another afterwards, as is evident from their going on to the putrefactive process of fermentation, which is the first and only fermentation of animals, being more immediately prone to corruption than vegetables. Spiritous liquors distilled from fermented ones, or whatever any of them are made of, with the ingredients that render them hot, or prevent their spoiling, inflame, ferment, poison and putrify the animal fluids, and produce a train of dreadful diseases, as we will see afterwards. One of which is the gout, like chains and fetters, and a hot iron piercing the very bones. The infused drinks, called tea, &c. have introduced a train of nervous diseases, especially among the female sex, who set so much value upon it, &c. and have made them a feeble sickly race to produce a similar offspring. Many salutary herbs they might find in their own country to use the same way, as aromatics, carminatives, stomachics, tonics, diuretics, laxatives, antiseptics, antihistemics, purifiers of the blood, &c. The water being bad through the empire of China, they found nothing so good to correct it as that herb; but, on the contrary, it spoils our water, which is good, that it cannot be drunk till corrected with sugar, and milk, which kills poisons; besides, being of a foreign soil, unnatural to the inhabitants of this country, it is rendered poisonous by the way it is prepared, and adulterated, except sometimes that salutary ingredients are put into it, as broom a diuretic, and sloethorn leaves, good in a consumption, diarrhea, &c. Sloes themselves, in the beginning of winter, after they have got frost to mature them, being the chief cure for these.

N. B. Barley diet is perhaps a better cure for foulness of the blood, as itches, scurvy, scrofulas, &c. than herbs, if persisted in, without having its effects prevented by other things; and, above all, it prevents or removes that Herculean huge disease, and fruitful parent of a numerous offspring, corpulency, which, in order to prevent and remove, the sex most prone to it, at an early period, having largest vessels to contain most fluids, for nourishing the fœtus, both before and after the parturition, have been accustomed to ruin their stomachs and constitutions by vinegar, &c. The philosopher being offered strong drink, answered, He had no need of it, water answering

swering sufficiently all the purposes of drink, the strongest animals using no other.

22. The following salutary effects of water are entirely extracted from medical writers, who observed these effects of it on their patients, as Galen, Celsus, Sydenham, Cheyne, Boerhaave, Pitcairn, Cullen, Keil, Hervey, Sir John Floyer's castle of health, and above twenty more, whose physiological reasons, and the particular circumstances of the cases, with their names, I may give in another work. What I have already said of water is also taken from medical authors, and though I could say much of it from my own experience, during a long course of bad health, and my observing its effects on others, yet being so happy to find others agree with me, I choose rather to give it on their authority than my own, having such an aversion to be singular, that I never differ from others, but from necessity, for the sake of truth or utility, suspecting when I am singular I am wrong. Cold water is the best tonic to brace the nerves, and invigorate the constitution, taken into the stomach, or applied outwardly, and should be drunk every morning, and with all food; it promotes digestion and the excretions and secretions, it strengthens the muscular fibres of the stomach, promotes perspiration and circulation, gives appetite, cleanses the stomach, kills the corrupt matter in fevers, the fluidity of the mass of blood depends upon it, being in a great proportion in all the fluids of the body. It is the principal diluent, other fluids are diluent only in proportion to the water they contain. The end of giving drink of any kind to patients is to throw water into the system, but as they would think we had little care about them, if we ordered them nothing but water, we must disguise it, by colouring ingredients, called emulsions or milks; diuretics are good in dropsies, and there is none better than common water, which, together with exercise, cures dropsies, and even when the patient cannot take exercise, if the quantity of urine discharged is greater than that of water drunk, it does good in chalybeate, sulphureous, and other waters, it is the elementary water they contain that has the effect. All other liquors much used hurt or destroy the appetite and digestion, and bring hypochondriacism, melancholy, palies, giddiness, dropsies, head-achs, apoplexies, the gout, the stone, the piles, fluxes, hysteric vapours, scrofula, scurvy, ulcers, consumptions, convulsions, asthmas, wind, blindness, as they hurt the eyes, madness. &c. &c. &c. but water cleanses all the passages of the body, quickens the sight, and all the senses, keeps the blood pure and cool, and thereby prevents, or removes most diseases, if taken cold, or warm with toast, or boiled with barley, or chicken, by those that cannot take it, or find no benefit by it cold. It prevents the forming of gravel and the stone in the kidney and bladder, in which a few drops of honey, or sweet spirits of nitre assits it. It increases milk in nurses, if drunk at night, and frees the milk of a heating quality. A towel folded and dipt in cold water applied to bruises, repels or drives away the flux of blood that

that flows to them by the flinulus; or dipt in hot water, it makes the black, or livid matter of bruises and swellings perspire and dissolves them. All sickness at the stomach is cured by a water vomit; take it at several draughts, luke warm, and wrap a rag round a small stick, or the finger, or take the feather-end of a quill, put it a little down the throat, and thereby one vomits without being sick, as with other vomits, or danger of being poisoned, if they do not work. Camomile drunk hot, is also a vomit, and when cold, it is an excellent bitter for strengthening the stomach. Water cold or warmed with toast or boiled with chickens or barley, corrects sharpness of the humours, common or bloody fluxes, the vomiting and looseness, together called cholera morbus, and asthma, to which all other liquors are poison, and consumptions, flushing heat and blotches in the face, colics, head-achs; and if taken plentifully in fevers, it checks, or soon removes them, of which there are many examples and testimonies, and prevents delirium, it corrects scurvy, leprosy, the rose, or erisipelas, pleurifies, catarrhs, heart-burn, wind in the stomach, colds and coughs, if taken at night and in the morning. When physicians can do no more for patients, they usually advise them to drink water at Chalybeate, &c. wells; but it is the elementary water they contain that has the effect. It dilutes the blood and lymph, &c. It cures burnings best by keeping the part in it till the fire or heat be out, and hot swellings, cramps and pains in the joints, or weakness in them, if kept long in it, or let fall upon them from some height, and head-achs in the same way. Rheumatisms and severe pain in the head and swellings, by applying clothes, dipt in it cold, and dipt still when they turn hot, and it gives also sleep in fevers; and if applied to the face in fainting, or swooning, it revives, for want of which some die in sleep, or alone; it prevents swelling after stimulus and inflammation. Wet rags about the neck, or at the nose, prevent, or stop bleeding at the nose, by contracting the mouths of the veins; it cures the falling sickness, and melancholy and madness, both natural and voluntary, *i. e.* drinking, and the bite of a mad dog, by dipping and plunging, and by drinking often, and much, makes drunkards abhor and forsake it. It is the quickest, safest cure for the scrofula in all its ulcers. In one of the Scotch islands, they cure the jaundice by pouring water on the naked back, and pains in the joints the same way; hot swellings and blood-shot enflamed eyes are cured by keeping cold wet rags at them. To prevent which, wash them twice a-day, which cures all itchings and titillation any where. The hot water bath cures callosity, or hardness in the feet, and a cough and hoarseness; cold water cures a heat in the feet and the scurvy, an asthma and deep consumption is cured by drinking it, with water gruel for food; desperate coughs are cured by applying wet clothes to the temples, and behind the ears, and hoarseness by a wet cloth from hot water, doubled often, and applied to the mouth and nose. Difficulty of secretions by urine or stool, by having the parts over hot water, or in it; diseases about the head

head and ears, and galling of the skin are cured by cold water; it is the great preventative and cure of diseases; it does not ferment nor turn sour on the stomach; it makes reason clear, passions cool, rest refreshing, Prov. ii 1. Some indeed, by extraordinary strength of nature, live long though intemperate, but they might live much longer if temperate. The forementioned vomit by water prevents apoplexy, or epilepsy from viscidities of the stomach, after full eating. When the season is not for cold water, take it hot, with toast, &c. and plentifully and frequently in fevers, colics, &c. else it will increase them if not taken in such quantity as to cool the humours; drinking and vomiting by water never fail to cure simple fevers, together with abstinence, and also dejection of mind, melancholy and grief, as from misfortunes, &c. though long and uneasy, and from effects of frights, taken hot, it relieves from pains and gripes in the stomach. Applying wet linen rags towards the face, will prevent fevers. It is the great febrifuge, and for fits in the ague, and if drunk at bed time in the night, and morning, it takes off the fit of rheumatism and gout in the stomach; sweating by cold water, when warm in bed, or with exercise is better than by hot sudorifics, in scarlet fevers, small pox and measles, and brings out the eruption in fevers. First clear the stomach by vomiting if nauseous, as diseases usually originate from the stomach; hence the need of temperance; more than the half of all the human miseries are from artificial strong drinks, says doctor Cheyne on diseases. They inflame the juices, scorch the solids, make the passions furious, &c. Cold water is a specific for the plague; some think, by using water, and not strong drink, they could not be well, or cured when ill, as the lady thought her doctor could not cure her, because he did not ride in a coach. None are in a healthy state that have not figured excrements, and once a-day at least; and water drinkers are most regular. For the choice of water, there is great need of care. River water on a clean channel is best, by its motion it is fresh; or fountain water, *viz.* springs constantly rising up and running out, is the best in hot seasons, but draw wells, especially if covered from the sun and open air, which evaporates the sulphureous, nitrous, saline, &c. gross matters are bad, stagnating water putrifies in hot seasons; no water should be used but soft water that breaks soap, unless it be distilled, and then it is pure, as no earthy metallic substance, salt, &c. will rise in distillation. If you cannot distil it, boil it, and then these fall to the bottom. The lightest, purest, and clearest, without colour, taste, or smell, and that warms one soon, is best; it purifies the inwards, and carries off the gross matters by urine, &c. if too chill there is danger.

23. The next element to water, in place and levity, is air, and the most essential to life and health. It has been supposed that air is a composition of fire and water, *i. e.* of vapours and exhalations, elevated by the heat of the sun. It is certainly impregnated with particles of matter from all the various soils and substances, as dead animals,

animals, &c. and therefore the different species, ingredients, qualities, and effects of it on different bodies, are not known, which has led philosophers, that judge by appearances, to fancy, attractions and repulsions of electricity, magnetism, &c. &c. as some think the water bends the stick at its entrance into it, as the rays of light are bent in entering. Attraction, or gravitation, and repulsion, that is, pulling without any hold, and pushing without touching, are imaginations of nonentities, there being no such thing in nature, but only pressure and impulse, as the Parisian philosophical society observes, it is impossible to conceive attraction, except of a weight by a force applied, as that of a carriage by a horse; but when the philosophers, on the continent, objected to the Newtonian mistakes, his followers, in answer, claimed infallibility, as a certain communion did with the old man at Rome. But of this further afterwards. The Abbe Nollet, late professor of natural philosophy at Paris, whose system is the present text book there, and appealed to by physicians themselves, shews the futility of such a notion as attraction; and also, that the air is an original fluid, having permanent properties peculiar to itself, which it could not otherwise have. It is an elastic fluid, its spring being equal to its weight, when a bag or bladder is blown full, it can be compressed into less bulk with the hand or any weight, and when the pressure is removed, it springs or stretches to its former extent, as a twig bent by the hand when let go, springs or returns to its former state.

2dly, It cannot be congealed or frozen like water, whereby the inhabitants of it, the fishes, perish when pent up in a piece of ice, or at the bottom of a deep frozen on the surface, though not by the cold, but the want of air, whereby a fish will perish in a vessel of water covered close above, not having air in the water to make the bronchiæ or gills play to circulate the blood, as these serve them for lungs.

3dly, The air is most dense, or thickest, in the lowest places, and turns more rare, or thin, every degree upward from the bottom of valleys, or lowest depth in the earth, to four or five miles high; but conveys sound 70 miles above the earth's surface, for this is proven by experiment, and so far, and perhaps farther, the electric north lights, called Aurora borealis, or streamers, rise above the earth, and the sun's rays reflected, the weight of the whole on any extent of surface, as a square foot is calculated by the number of inches, of a column of mercury in the barometer, the mercury's state in the earth's gross atmosphere, full of water, &c. is no evidence of the nature and extent of the pure ethereal air that fills all the regions of space. Several stone weight rests on every animal, which is counterbalanced by the air within them, supporting that weight, and preventing it from crushing them; and when a little animal is covered with a glass, having its mouth turned down, and all the air pumped, out hence called an exhausted receiver, the weight or pressure of the air without being thus taken off the animal's body, the air within

within it, by its foresaid spring, swells its bulk in this cruel experiment, and the air without the brittle vessel not being counterbalanced with the support of air within, crushes it to pieces. When air is much rarified or exhausted, being deprived of its density, and the force of its spring, as it is by respiration when the same air is breathed again and again in a crowd, or in a confined place by the same person, or with combustion by fires or candles, as one candle exhauts as much as an animal and will go out in a confined place, or under a vessel, when all the pure air, or food of it is exhausted; as exhausted air cannot make the lungs play, having lost its spring, a person, or any living creature, faints and dies. Air polluted and corrupted, by being much breathed, or by much heat, or flame as of fire, candles or even the sun, is noxious having lost its purity or spring, &c. The freezing degree of water in Farenheit's thermometer, and that of the human blood, being about 66 degrees distant. the middle between them is the proper degree of coolness in order to have density, force and spring enough; and houses, or bed chambers, should never be heated above that, unless some special reason require it, as a cold, &c. Six degrees below that becomes hurtful and fatal, as the body cannot preserve its usual degree of heat foresaid, and above the heat of the human blood, as in very hot climes, must be equally or more so. Water boils in valleys at 180 above the freezing degree, and at less on mountains, the pressure of the air being less.

The body of the air that surrounds the earth is called its atmosphere, and every animal has its atmosphere, as a wet cloth has its at the fire, and in the sun, the heat constantly drawing out its moisture. The earth's atmosphere is full of particles of all the gross matters on the earth, and therefore more or less pure according to the soil, &c. Dry mountains have pure air when fogs or clouds brought to them from other parts by the wind, do not pollute it. Marshy places, cultivated ground, if fat with manure, populous places, where there are many people or animals, have impure air, and especially where there is much nuisance, pollutions, dead carcases, &c. which should all be buried speedily. All that smells ill is noxious, in pure air, produced by art, a taper has several times a greater blaze, and inexhausted receivers, or in foul air, as in pits, which miners call the choak damp, where animals cannot breath, it goes out. When the subterranean places or pits have been covered, they let down a candle, and if it goes out, they dare not go down, but leave it uncovered to get the open air, till a candle will burn in it, and then they venture down. Besides gross damp marshy air, especially heated and foul, or polluted air, and rarified exhausted air, by fires or crowds breathing it, which also putrifies or corrupts it; there is another dangerous kind of air, called inflammable air, and by miners the fire damp, containing sulphurous, &c. particles, which kindle by a candle, or of itself, by subterranean electric fire, and does great havock below ground. Volcanos, or subterranean fires in

burning mountains, seem to be thus kindled, which vomit out floods of fires and melted matters, that cover several miles around, destroying habitations and living creatures. As fire or heat rarifies and expands the fixt subterranean air with great force of its spring, hence an earthquake, by an explosion of the air, as in a cannon or gun's firing, rending and bursting the earth, if an eruption by a volcano or fire prevent it not. Volcanos are chiefly in places where earthquakes oftenest happen, and often prevent them. As there is gas or fixt air, and latent heat or fire in all things, so, by the exciting of these, there seems to have been subterranean fires always.

Wind is only air put in motion by the inequality of its density, or equilibrium, as heat rarifies and increases or enlarges the bulk of half a pot full of water, so as to make it flow over, and denser, or cold water poured in, falls down through it, and condenses it, so, when fire has rarified the air, the denser neighbouring, cold air rushes into the place among the rarified air, and acts on the fire, and drives up the smoke or effluvia of fire, flame being only a purer effluvia. Winds are owing to this inequality of the air's density, so that their natural course ought to be from the east, following the rarified tract of the sun. Before the flood, when the axis of the earth was parallel to its orbit, and the sun always on the equator, they must have been regularly from the east, as they are now between the tropics, in the right sphere, where the day and night are always nearly equal, as there was an universal equinox or equality of day and night before the flood, and the sun rarifying the air from east to west, and the cold dense air pursuing him in his course, but the axis of the earth was bent, and inclined to its orbit twenty-three degrees and a half, the angle that the ecliptic, or course of the sun, since that mutation, makes with the equator, the course of the sun was five days and six hours less for the year before the flood, when the sun's course was on the equator, and hence the famous division of every circle into 360 degrees. The notice of the perpetual spring and equinox at the first was conveyed to the Pagan nations, from the patriarchal source of antiquities. Ovid has it in his golden age, when the earth brought forth all of itself, when there were neither calamities nor crimes, which was the state of things at the first before the transgression. Their fables have a composition of many historical facts in allegories and poetic ornaments. Saturn is composed of Adam, Noah and Abraham, though Noah seems to be Bacchus also. The cause of the flood is evident, by changing the position of the earth, the waters were turned out of their places, and it was a year before they settled into beds again; and this real state of the matter ends the otherwise endless conjectures and theories of the flood, whether waters were created on purpose, and annihilated again, or the shell of the earth was broken, and mixt with the waters in its bowels in a soft mass, as in the primitive chaos, as Woodward, &c. think. Though much of its surface might be so, yet it is evident it was not all so,
since

since the ark found a mountain to rest on, and the dove sent out of the ark found a fig tree with some leaves on it. And tho' some new mountains and valleys might be formed at the flood, yet we cannot think that mountains were first produced then; but as variety abounds every where, they took place at the first formation, for they have no more effect on the roundness of its figure than particles of dust on a leaden ball. The wind of God removed the waters from the earth as at the creation, the longevity of the Antedeluvians was from the following source. The earth, though changed by the curse for transgression, so as to yield only wild productions, as briars and thorns, and to be barren of grain, and choice things without culture, being changed as it were from a garden to a wilderness, yet still produced nourishment sufficient, without animal food or flesh, which began to be used only after the flood, so that the earth suffered greatly by it, and consequently the waters and atmospheric air, the more equal temperature of the air was a great means of that longevity; for it is the inequality and sudden changes that most affect animal bodies, and vegetation also, therefore the climates where the thermometer varies least all the year, as in the islands of the Mediterranean, called Baleares, are best for equality of health, or for weak habits, yet the remains of the former hardy constitutions continued to prolong the lives of the succeeding generations for a while, though not to the former, yet far beyond the present period; but the using only vegetable food, and no artificial drinks, contributed more than any thing, as we will see afterwards.

Sea commodities being found every where, shews the sea had covered the earth, but to contradict the only authentic account, in order to imagine others, many vain theories have been dreamed of. Buffon would have it, that the sea had covered the earth for ages, but the age of the world before the flood 1656, being sufficient for producing abundance of sea commodities, and the seas being turned out of their beds over all the earth, and no doubt dissolved a great part of the surface and soft earth, this was sufficient to produce all the phenomena; and as for the other dreams, that the sea and land change place by turns gradually, so that what was once land became afterwards sea; but the age of man bearing so small proportion to the age of the earth, the change is not observed, it shews more than childish ignorance, for every child in history and geography knows, that the principal cities of primary times are inland still, and history and tradition bear proportion to the age of the earth. But another course of the winds now is from south to north, one half of the year and from north to south the other, according as the sun is on the south or north side of the equinoctial line, or equator, when there is equality of day and night over all the earth. (A third is, that of sea and land breezes in some places, the one by day, and the other by night, from sea to land, and land to sea, by turns.) and the numberless causes of the rarefactions of the air in divers places, occasion winds from different quarters, and often violent. The difference

ference of calm and wind, being as that of water standing and running; but there is always a flux or tide in the air, as in the sea, and constant motion by the action of the moon, and other luminaries upon them, pressing on the surface, or rarefying and increasing the bulk, and high tides, being in the air as in the sea, give occasion to lunatics, &c. being most delirious at the change of the moon, there being a tide in the humours and fluids of animal bodies, the vapours of the brain, &c.

24. All things that appear in the air, are called meteors, and are raised up from the earth by the sun. There is a continual evaporation from all bodies, wherein there is moisture, even in the greatest cold, as from ice itself. It is pumped up into the air by the sun, though it rises not visibly, or at least seldom so. It is collected and condensed by the cold in the upper regions into clouds, which are reservoirs of rain. If the drops be frozen by intense cold in falling, they become hail stones; or if the vapours be frozen before they are collected into great drops, as animal breath is in a great frost, as it goes out of the mouth, then it is snow; or if partly melted by the earth's reflection when falling, it is sleet. Hoar frosts are dews frozen, which consist partly of exsudations, or perspirations, that the herbs, &c. sweat out at night, after being heated through the day, and partly of vapours exhaled towards the evening that had not ascended high enough to condense into clouds, but forsaken by the sun's heat, not far above the earth's surface, fall down soon again. The rainbow can be made by sprinkling, or throwing up water in the form of dew, or small rain out of the small holes of the pipe or stroup of a vessel for watering cloth in bleaching, in the sun-shine, opposite a shade at the side of a concave, or hollow porch. The colours of clouds arise from the reflection of the sun's beams from earth of various colours, or from other clouds so coloured. lighter clouds are high above grosser ones, and the wind blowing a different way at the earth's surface, by reason of impediments of high lands, &c. from what it does higher where it has a free course, these clouds are carried different ways, for the course of the winds, and the tides are stopt and changed from the original course by high lands. as if a river run against the side of a mountain, it must change its course to go along the side of it till it get about the end of it. The Ignis Fatuus, called Jack and the lantern, or Will and the wisp. is an oily sulphurous, nitrous effluvia, kindled by the electric fire, and moves by the motion of the air. Shot stars are similar matters, raised higher in the air before they are kindled. What is imagined to be them, found on boggy or meadow grounds, is a glutinous vegetable that grows in a night. The noise called thunder is caused by the electric ethereal fire, being discharged out of one cloud into another less full of it, to restore the equilibrium or equality, as that of the air in wind, and the cloud being dissolved by the explosion, falls down in rain. The thickest, blackest cloud on the top of a mountain, when one is in the midst of it, is like the mists and small rains

rains near the earth, which rise visibly sometimes on waters and valleys in the evenings and mornings of hot weather. No clouds are above three or four miles high, there being some mountains higher than they. We observed that the air is purer the higher it is. The eagle that is mostly on wing in the higher regions, dies not by decay, or age, but the upper bill growing over the under one, that it can take no food, it dies of hunger; but man cannot breathe if the air be too light and rarified too much. Good air is the most necessary thing to animal life. Food or medicine of whatever kind will neither preserve nor recover health without it. It is of more benefit to the sick than all other means whatever. It is impossible for any to have health shut up in bad air, or a confined situation, where the air has not a free course. A dry open situation is the healthy one. Houses with windows only on one side, so that they cannot be persiated by the air going through them, cannot have pure air. We spoke before of air exhausted by fire, or crowds breathing it, windows should be kept up constantly in dry temperate weather, else the air confined within will soon be exhausted; both night and day, in every kind of weather, there should be some communication with the air without, by a little opening in them below, or rather above, to let in as much as keep the air within fresh and cool and purify it, but not so much as to make it damp, gross, or chill in wet or very cold weather; fresh supplies from the air without, maintains the purity and spring of the air, and renders the air within and without not totally different, by which the danger is great in coming in, or going out to a region or climate totally different. The danger of sleeping in confined air is very great, as the lungs have not freedom to play, hence suffocation, fainting, &c. diseases from foul air. Every one should take more or less exercise in the open air, in all kinds of weather, once a-day at least, or twice, or oftener. Some ingenious philosophers have proposed to cure most diseases by air alone, as others by water, and what is much in favour of both, is, that physicians when they can do no more, usually appoint patients to drink waters, or bath in them, or to go to a different place at home or abroad, for more salutary air, especially from town to country, to get out of the smoaky, heated, exhausted, polluted air, to what is cool and pure. It is certain that good air will do more without all other means, than they will do without it, perhaps water not excepted, and most part of sick people are either much worse and longer ill than they would be, or perish altogether in bad air; this is found to be the case in the small pox, &c. None should sleep in beds with curtains or hangings, or in closet beds with the door shut. A sick person should always be in a large apartment, having communication with the external air through another room, if it can be, as it is best; none should be beside them that are not needful, for corrupting the air with their breath; all their secretions should be immediately removed, and their clothes changed often. Aromatic flowers or herbs, as the mints, should be spread in the room, or it should

should be sprinkled with vinegar, or other acids ; and in a word, if one that comes in, feels such a smell that it would make one in health sick, how can the sick recover, he must perish. if the air be not kept sweet, fresh, and pure. If there be any smell felt at all, he is in a bad situation. Too much sweetening does hurt either in health or sickness. It is much better to carry off the corrupt humours by drastic purges, for being retained by the clothes, it corrupts the air about one. It is absorbed into the pores of the body from the clothes, and causes eruptions on the skin. It usually occasions getting more cold in cooling, so that even in colds, it is more dangerous, and hurtful than good ; to keep as warm as can be without sweating, is the best way in colds. It is only safe when occasioned by drinking cold water, or washing, or bathing the hands, feet, or limbs, in cold, or in warm water, as often as occasion requires, so often as to keep clean at least, is absolutely necessary ; for any dust or pollution of any kind applied to the pores without, or mingled with meat or drink, has a noxious effect. Bed clothes should be turned down to the bed foot, from morn to night to give them and the bed the air.

25 The lightest and highest of the elements is fire, heat and light, they being only different states of the same fluid, and therefore the Hebrew, Greek, and Latin word signify both. Light is the purest, brightest, most glorious thing we behold, and the most useful without which we could have little, or no use or enjoyment of any thing. The luminous bodies are the sun and his system of planets, primary and secondary, and the fixt stars, each of which some think gives light to a system of planets that revolves round it, though others think they are only to reflect light from the boundaries of our system, and that as the Creator has done much more for it, it is not incongruous, but analogous to suppose so. The same seem doubtful, whether the first and secondary planets be inhabited, if some parts of ours be intollerably hot, and others intollerably cold, the rest must all be the one or the other. We shall leave every one to form his own opinion, without giving any arguments that can be said on both sides. The comets are little known either as to their nature or courses, being seemingly irregular, crossing the orbits of the planets in elliptic courses, coming very near the sun, and going very far beyond the orbits of all the planets. By what causes such irregular motions are performed, is not pretended to be known, nor does the author of nature give any account of them in the description of his works, which he has given in his word, they do not concern us to know, as for their coming so near the sun, as to be devoured by him, by falling within his focus, and planets being in danger of being brunt by them in returning, if they come near them, or of being drowned by the moisture of their atmosphere, after having been long and far distant from him, so that they are worse than scorpions, which only sting with their tails, they may burn with theirs, when fiery and flaming, and drown with it, when

when watery. Let the ruler of the orbs see to that, and let us take no concern about it, even though we should be like the Iberian, who, when told the ship was in danger of being lost, said, he was not concerned in the ship, he was only a passenger; but though they should neither burn nor drown, they might push a planet out of its place if they come upon it. The courses of the planets, and their causes, has been often pretended to be found out by human investigation, whereas none understands or can describe the celestial machine, but he that made it, nor his own nature and perfections, but himself. The Gentile idolaters, being vain in their imaginations, bewildered themselves more, and wandered farther from the truth in searching for this, and the natural philosophers and astronomers, in searching for that, and never could fix on any thing upon which they could rest, and both Gentile idolaters and philosophers had access to the book of God, wherein he makes known himself and his works most clearly, but could learn nothing such from it, their foolish hearts being darkened, and professing themselves to be wise became fools. Their wild theories will be noticed afterwards, as that which reckoned the earth to stand still, and the sun to go round it, &c. I shall only take notice of the Newtonian mechanical system here, for the physical system seems to be agreed on, that the planets, *viz.* Mercury, and Venus, which is by turns morning and evening star, the Earth, Mars, Jupiter and Saturn, with their secondary planets, called Satellities, or moons, go round the sun, the first in about three months, Venus in seven, Mars in two years, it has no moons, Jupiter in twelve, Saturn in thirty; these two having several moons, the Earth in one year. It is pretended that Newton or Copernicus found out this system, but Pythagoras brought it from Egypt and the East. It is pretended that the antient Easterns did not know the moon was a dark body, whereas one of her names signifies so, and the earth's name in scripture is from a root that signifies to revolve. The Babylonians knowledge of the moving powers in the celestial automaton, led them to Polytheism, and the Newtonians ignorance of it, led them to Unitarianism and infidelity, for that arose in England after the first edition of Newton's principia. I never engage in controversy, but when there is great necessity. I am so fond of concord, that I often suffer wrong for the sake of it; none are so blind as those that are wilfully so in philosophy, politics, or theology. The systems of greater men had a larger and longer blind absolute submission before their absurdities were detected, than that of Newton; for example, that of Aristotle, the preceptor of Alexander the Great, who was called, all things great and wise, the eagle eyed philosopher, the sun of sciences, the miracle of nature and learning itself, reigned for many ages. The school logic was not entirely exploded till of late, all kinds of absurdities and evils, speculative and practical, civil and religious, have their time. Euclid's elements of mathematics and geometry, and Newton's mathematical, geometrical, mechanical philosophy, have been held

held infallible, canonized, received blind submission in Britain, till of late, by all such as are unable or unwilling to examine for themselves. Among others, Emerson, an English mathematician, though one of Newton's votaries, has shewn the trifling futility of Euclid's manner and Dr. Wilson, a physician, Jones of Oxford university, Squire Spearman Squire Pike, Catcot, &c. &c. have shewn the futility of Newton's moving powers; and indeed, every one that can exercise reason, or has the least degree of understanding and penetration, must see it, as it requires very little discernment. It is a complication of absurdities, that bewilders the weak, as it did himself. The absurd dreams of some learned great men in philosophy, politics, and religion, are very strange. The planets are supposed to move in a vacuum, or in an ethereal fluid, that cannot resist, but it can impel, the attraction of the sun is like that of the hand to a stone, which it swings around it by a string, but if it were to swing six or seven around it in that manner, they would surely involve one another.

The laws of matter and motion are, that matter is inert, indifferent to rest or motion, that it continues in the state it is in if not put out of it, whether it be rest or motion; that in motion it moves in a straight line, if not diverted from it, as the planets are supposed to be by the sun's attraction, which is supposed equal to their tendency to go off in a right line; hence it is supposed they are kept in equipoise by the counterbalance, and neither fall into the sun, nor go off in a right line, the centripetal and centrifugal force, or the power of attractive gravitation and projection being equal; but the gravitating force toward the sun or center, is only about sixteen feet in a second of time, and the projectile, that is the motion of the earth in its orbit, many miles, which are calculations as contrary to mathematical proportions as Mahomet's of the distance between his angels eyes to that of his stature. It is taken for granted, that the celestial machine and the animal mechanism being set in motion, will exist of themselves; but it is shown by the best anatomists and physiologists, that they require the constant support of the hand that framed them and set them in motion to sustain them. Sir Isaac Newton has been admired for demonstrating all mathematically, and by sublime geometry, having wrapt up all in a mathematical maze, that none might pass the magic circle he drew around him, to discover his mistakes, a certain one represents the author of nature as an old man with a compass measuring out the heavens. There is not one part of the animal body in a mathematical proportion or figuration by human art, nor perhaps of the heavens. The foundation of mathematics is, that a point has no parts, nor magnitude. It is a nothing, and yet the foundation on which every thing is built; for it is asserted by the best mathematicians, that a rotation of such a point makes a line, and that the rotation of such line makes a surface, and that a solid is a composition of such surfaces.

The

The planets move round the sun not in circles but ellipses, *i. e.* they twice approach nearer it than a circle, and twice recede farther from it in each revolution. The power of gravitation is still the same, but what is once lost in the projectile and centrifugal force is not regained, the former having once overbalanced the latter, must destroy it wholly, and the planet fall into the sun. The experiment of the ball on the table sloping toward the middle is a deception; for the precipitating force accelerates the motion, and carries it up, but the planets do not roll on inclined planes in the heavens, nor is there any attracting body or power in the center of the table like that of the sun. We wish to dispel the learned darkness, and express ourselves with freedom, as one ought in conscience to do, as the Newtonians tell us they have rejected all human authority, and can think freely in matters of religion, they cannot object to us doing the same in matters of philosophy, &c. No physical effect is explained if it is not deduced from an evident physical cause; for their system tends to bring in either atheism or materialism, or make God the soul of the world. They suppose an emission of immaterial forces or virtues in a vacuum among bodies distant from one another, acting or attracting, and impelling at a distance. In religion all must be natural, and in nature all supernatural. When nature is the subject there is no reasoning *a priori*, it is giving laws to nature instead of collecting facts to deduce laws from, and then accounting for all things by a thing not accounted for, what is unknown by what is still more so. It is a ready way of accounting for any thing, to say, it is *sui generis*, like nothing else, or by attraction, or spasm, &c. Prejudices will not bear reasoning, it is only time and more knowledge, or experience, that can wear them off, as that of a vacuum, attraction, &c. Being ignorant of physical causes, they deny such exist, as a blind man does colours, and would account for all things mechanically without mechanism, though ethereal fluid, light, electric fluid, &c. fill the heavens, which can impel and resist. Not a plant or animal is formed or supported without air or heat, and they have absolute dominion over all. An egg contains air in the end of it, and cannot hatch without external air. The circulation is from internal heat, which keeps the blood fluid; and by the external air pressing into the lungs, they serve as a pump to draw the blood from the heart, and the air keeps this pump in motion. The air is to the body what the weight is to a clock, and the heart, with its valves, as a pendulum to regulate its motions. We might account for the motions of a living animal from the example of a dead one, as well as for those of planets in a vacuity. Mechanism in nature in some things leads us to that in others. The eye is a camera obscura, the chrystal humour is a double convex lens or glass, the pupil is like the hole in the window shutter, the iris a moveable curtain, enlarging or contracting, the retina is the sheet on which images of objects are coloured in miniature. The same fluid that gives motion to the lungs, and light to the eye, may produce the motions in

the heavens, there are no vacuums or voids, attraction or repulsions in the animal machine, nor in the heavens, but all is done by material forces. The blood finds resistance every where, yet it moves; no plants grew before light and air acted. Matter acts on matter not by essential but mechanical power, *i. e.* motion. The Newtonian incorporeal impulses made the continental philosophers charge them with the impiety of making God the soul of the world, like the heathens. If man's body were of iron he would feel the cause of magnetism as he does the sun and wind. There are mechanical causes able to pervade the solidest bodies, as electric matter, (and as light does glass) It quickens circulation of fluids and vegetation or growth, it is little less than all powerful, fire pervades and enlarges all bodies, the air presses on all, second causes act in all, as animal life is supported by breath. The flux and reflux of electrical ether seem to cause attraction and repulsion. God is not inconsistent with himself in using second causes at sometimes, and not at others. Vis inertiae *i.* resistance is either the same as gravity in their sense, or a sequel of it. (water resists a moving body near 1000 times more than air, but the resistance is not so great on a parallel as upward,) They make this indifference to motion, and the inclination to motion in attraction. inherent properties in matter, the former is opposite to materialism, but the latter suits spinoza. The very learned Dr Derham has granted all that Epicurus would have asked. He says, the Creator at first inspirited matter with active qualities, that keep the globes entire, and make them revolve. Inert matter with active qualities, and inspirited materials direct themselves. It is amazing that so learned, great and good men, as he and other votaries of that great and good man Sir Isaac, should, by a blind attachment to a favourite notion, go into such absurdities; and struck with appearances and affects, to take them for realities and causes, while they have bestowed so much attention on other things, as Sir Isaac has done in his optics, to think that a body could not move in a resisting medium, is very odd, whilst a ship, pressed by gravity, resisted both by air and water, by keeping its direction, as it could have done before the deluge, would revolve continually round the globe. Opposite conclusions from the same position are very strange. A medium without resistance, and a subtile resisting medium, or fluid, one that can impel, but not resist, machinery, to be performed without friction. Melissus, holding a plenum, denied motion in the universe, but a bullet will move from end to end of a bottle full of water by inverting the bottle. It moves not in a void, but changes places with the fluid. They would prove by mathematical geometrical demonstration, that facts are impossibilities, (when vacuum is exploded, we receive our philosophical rights and liberties,) that bodies cannot keep their motion in any fluid, unless the motion of the fluid behind be twice what it is before, *ergo*, water runs twice as fast behind as before a cork going along the stream. Instead of considering the world as it is constructed, they

con-

construct one mathematically, and reduce the present one to its mode. Dr Keil may make a clock to consist of two balls, or spheres, as well as the world; he proceeds from mathematics to physics, the contrary way he should, and haughtily thinks they are all ignorant of geometry that do not as he does, and such philosophizing fall into error, which shews that all geometers are not philosophers. It is a curious useful science when it hath solids, quantity, motion, and number for its objects, but fluids, except light, &c. physical causes, metaphysics, ethics, &c. &c. are foreign to it. Every mathematician, not fettered by systems and authorities, knows that mathematics can as soon create a system of politics as of physics. Geometry, says Maclaurin, can be of little use in natural philosophy till data are collected to build on, &c. Who speaks of musical principles, of politics, or grammatical principles, of astronomy, &c. no physical principles can be collected from geometry. Every science has its own data or fundamental principles peculiar to itself, independent of every other. Geometry can work with fanciful forces as well as real ones, the operation goes on, and the conclusion comes out alike readily in both. A vacuum and attraction have been canonized and venerated of late, like thehu and behu, called thau and bau of old; but if they are void, all the physical causes in the mathematical fabric of philosophy falls; that the heavens are not void of light, and subtile air, or ethereal fluid, that these are very powerful will evidently appear, and is indeed granted.

26. We shall consider if attraction is a word without an idea, or any fixt sense, unexplained, and can explain nothing at all, where it is seated, if in the earth, or the stone that falls, or in both, or in neither, but in something else; if it is a cause, or an effect, a material or immaterial force, the chief kind of it being that of gravity, is described by Sir Isaac in his 5th definition, as a centripetal force, whereby bodies are drawn, impelled, or tend in any manner toward a center which is entirely equivocal and contradictory. If drawn or pulled, the power is before it, if impelled, it is behind it, and both acting together, destroy one another's force, and do nothing at all. He supposes it seated in the moved bodies, and makes it do every thing, and that some kind of matter may be void of gravity. The effect of gravity in some bodies must be the cause of it in others, which is attraction. These of magnetism, electricity, cohesion, &c. are of the same kind. The learned mathematicians and philosophers on the continent, rejected attraction at first appearance as unphilosophical, unintelligible, an occult quality, or cause and a charm. To which Dr. Clark replied, that it is no cause, but a bare effect; that when bodies are said to be attracted or gravitate, it is only meant that they tend to each other. But Sir Isaac says, attraction implies the force by which they tend, and that it acts. Cotes says also, that it is a cause. Sir Isaac, who had made gravity an active principle, and attraction a force, in his principia, has reduced them both to effects, optics 376. At another time, gravity

gravity is an effect, and attraction the cause, and it is the force of gravity, and they are the same thing, and then gravity is best explained by attraction, that is, by itself, *sui generis*, and that attraction is only an effect, phenomenon, or appearance. At other times it is the most simple of causes, having no dependance on any other. If we admit it as an effect, it will hence be forced on us as a cause, and a solution of every difficulty, while it is the greatest difficulty, as a power or active principle, to perform every office. Can an effect perform offices and produce an effect, by becoming either cause or effect, and even so to itself, being either before or behind, in or out of the moving body, it is capable of every thing, and is the most useful thing in nature, though itself be nothing, it is sometimes a material force, at other times immaterial, or both the one and the other, and, like Protens, has the virtue of changing itself into all forms, optics 51. It is not a corporeal impulse, and when it was objected to, that this was reviving the occult qualities, so happily banished from natural philosophy, then gravity is not an essential property of bodies, but a subtile ethereal medium, pervading all bodies expanded through all the heavens, causing the gravity of the sun, planets, comets, &c. to one another, and of their parts together, and impels bodies from the denser parts of the medium to the rarer, with the force we call gravity. Thus we have first all the operations of nature done by unmechanical immaterial impulses in vacuo, and next by an ether, &c. and he that assumes either of these different systems of philosophy, will have Sir Isaac on his side. No experiments or observations shew a medium more subtile than air, but what is within reach of the earth's effluvia, &c. meteors that arise from it, is a menstruum saturated with gross matters, and not the genuine state of that fluid, which fills all space. The void breaks the chain of causes, though it is said by some of Sir Isaac's votaries, that he never affirmed that a body can act upon another at a distance, but by the intervention of other bodies; yet his assertion is, that bodies, and their small particles, have certain powers, virtues or forces, by which they can act at a distance, an incorporeal impulse, the action of an immaterial cause at a distance by matter. The authority of that great man is killed by the kindness of his friends disputing for one half of him against the other. What is built with one hand is pulled down with the other. It is said this subtile ethereal medium may suffice to impel bodies, and may reflect and refract light, and that the light may also act on it to excite vibrations; but it is said again, this action and reaction would counteract one another's motions; the clashing is still more among his votaries, (sound goes against or across the wind, without retarding one another,) and yet all gravely pretend to demonstration and authority. It is an innate affection of matter says one. Matter has no such affections says another. It is owing to a simple medium says one. It is effected by an impression on all matter by the immediate influence of the Deity, says another, &c. &c. One has robed him of his attraction,

on, another of his medium, and would have us rest on his authority, while they have left nothing to follow, nor do they rest on it themselves. The authority broken in one article, is questioned in all, reason, and not an imaginary infallibility, must lead us. Inert matter is said to have active qualities, and all natural effects are produced by the Deity. By the first he grants nature, what he denies God, (Schol. gen.) he is present by substance, without which a virtue cannot subsist.

The attraction in the principia, 374, is mutual among all bodies, the planets attract the sun in their turn, and as he is acted on by different situations of them, he will still be shifting his place from the center of gravity; but in optics q. 21. the ethereal medium is rarest at the sun, and grows denser to Saturn, &c. and can impel bodies from the denser to the rarer with the power called gravity, greatest on the side farthest from the sun, and turned to the side where weakest, with the revolution on its axis, &c. There we have Newton on our side, where right, but the sun being in the rarest, must be ever at rest; but gravity seems not to be a property of matter, because it is not universal, for we would have no light if it did not spring out from the sun, and they allow that our atmosphere flies off to the moon, &c. The attractive force of the sun and planets seems not to be proportioned to their gravities and bulks. They gravitate more to the earth than to the sun, &c. according to the proportion, and Jupiter's gravitation on his satellites, and Saturn on his, is still less and less. That the gravity of bodies is in proportion to their solid matter is made doubtful, if not false by chymical experiments. Regulus of antimony gains weight by calcination, though it sends up thick smoke for an hour, it gains the same way in an exhausted glass receiver, so it cannot be by air; if it is by fire or light, they gravitate and have density, which destroys the void. It will be said they did not gravitate till fixt in the metal, the calx of lead, called vermilion, or red lead, gains one tenth of its weight thus. The eminent Neiwentyt, tells us, that red lead in an exhausted glass, hermetically sealed, heated by the rays of the sun, collected in a burning glass, bursts the glass with a great noise, explosion being owing to air, contained, admitted, or generated, the last must be the case here, therefore what went into the metal as fire came out as air, which shews, heat or fire, light and air, are only the same fluid in different states or conditions, as we will observe afterwards. This most sublime part of physics, Dr. Hales calls the aerial particles of fire, the force of all the fulminating powders, the violent boiling of some cold mixtures, the sudden kindling of others, the inflammability of oils, &c. combustibles, the operation of menstruums, the taste, strength, and fermentation of liquors, &c. all suggest the same thing. We observed, that all bodies in the heavens do not gravitate to the sun, nor those near the earth to it, as is said, but only a dense body presses out of its place a rare and occupys it, otherwise never an atom of light could come to us from
the

the body of the sun, nor would the earth's atmosphere still fly off towards the moon and other planets, as the sun's does to us. &c. so a centripetal tendency is not the property of all matter, when the contrary is the case with by far the greater part. This is not noticed by Newton and his votaries, though he asserts that matter differs from matter only in form, having all other properties in common. This he has from Aristotle and Descartes, he says, is not fire a body, heated so hot as to emit light copiously, for what else is a red hot iron than fire, *ergo*, is not water a body, wetted so much as to wet every thing else copiously, for what else is a wet sponge than water. Water, by chymical experiments, is made to consist of inflammable and pure air. Boerhaave, Boyle, Gravesende, Niewentyt, Watson, Hill, Homberg, Lemery, find fire to be an element *sui generis*. Some call the electric fluid not fire, but a subtile ether. But fire, with all its old properties, and some new ones, is the agent discovered by sense in electrical experiments, their other fluid, they would solve them by, is like the fifth element of Aristotle, that never appeared. They say, as air that causes bodies to sound, is not sound, *i. e.* is not air, so fire that causes bodies to burn and shine, is not fire. Moses and the Pagans narrate, that the elements were at first blended. Descartes supposes the world put itself in order by the motion of his vortices, and Newton tells us, the globe of the earth and sea has its round figure from the mutual attraction of its parts by gravity. Ovid says, *Melior Natura ordered all*, a poetical fancy. Newton's universal law of gravity is proven false by the experience of every labourer, in sinking coal mines, or digging stone quarries; the earth has been dug 200 feet deep on purpose, and the lowest stratum or bed found lighter than the uppermost, under the turf; the gravities of the strata are in no order, but as if mixt by chance, *Phil. trans.* No 336, p. 541. Fossil, shells, bones of animals and mineral concretions, are in all depths and in all kinds of matter, heavier and lighter than themselves, and on that principle, all the water of the globe would have been uppermost, the gold and other metals in the center out of reach; so gravity is not a ruling principle in heaven above, nor in the earth beneath, and is no foundation for a system of philosophy, being a mistake of the agency of nature, like attraction, the void, the equal balance of centripetal and centrifugal forces, and projection, &c. Woodward and others, blinded by these, have misrepresented the order of strata, we might shew that central forces, or projection and attraction, will not consist with the motion of the planets, even on the supposition of a celestial vacuum, but we have room only for what serves to confirm or refute topics.

27 Motion is always lost in a composition of forces, any way counteracting one another. Galileo judged that the sun causes the motion of the planets in a mechanical way, they could as well move through the solid crystal orbs of Aristotle, as in elipses in a vacuum, an impulse given the orbs in their first projection, as a perpetual animal

animal, living voluntary principle in dead or inanimate matter. The chief argument for a void is necessity, that the bodies might not be resisted in their motions: but we have seen motion continue in a resisting medium, when that medium is the cause of that motion. (The contrast is curious between nature's abhorrence of a void and the necessity of it,) If the air behind the ship did not drive it, that before would stop it. Experiments have shewn, that Aristotle's positive levity is only comparative, if one body or fluid tend upwards, it is only when another more dense takes its place, as in the case of smoke and air, air and water, &c. and as the tail of a comet tends up from the sun, not only in departing from him heated, but in coming to him cold, full of moisture or vapour, and this as far distant as we know, some medium denser, tending towards the sun, occasions it in an universally extended atmosphere of the sun, not of the comet, as smoke going off from the earth, or any body on it, is said to rise or go upwards, says Sir Isaac, so, in the heavens, where bodies gravitate towards the sun, the case is the same, but in a glass tube exhausted of air, the smoke descends like water, or hovers about the burning body, so a fluid, though rare and light, cannot ascend by any innate quality of its own, but is forced up by one denser and heavier. The weight of the atmosphere, at a middle state, is equal to $29\frac{1}{2}$ inches of mercury on a level with the sea, 800 feet higher, it is an inch lower, and this way of measuring heights is truer to a certain height, than by trigonometry with a quadrant, but higher than the earth's exhalations ascend, the air must be uniform, not being mixt with water, &c. gross matters from the earth, there is always water in the air, as appears in the air pump, and from deliquescent salts. Dr. Boerhaave thinks pure air, in its elastic state, does not gravitate at all. Scheuchzer found the mercury higher sometimes on the Alpes than at Zurich on the same day, and in the same temperature, which is directly contrary to the received rule, *itineraria alpina*, p. 15. Air is allowed to be the vehicle of sound, and if not the pabulum, or food of fire, yet it is necessary to the kindling and maintaining it; no sound nor light is excited or made in the air pump exhausted. In 1719, a meteor, greater than the moon in brightness, and nearly as large in appearance, was seen over all Germany, France, Spain, Holland, Britain, Ireland, at the same instant. Its altitudes were taken at London, Oxford, &c. truly by the aid of the stars, the horizontal distances of the places with the semidiameter of the earth, and the different angles under which it appeared to different spectators at the same time, being known, its height was found to a certainty, not disputed by such as know the rules of trigonometry, to be 70 miles, and an explosion was heard equal to the noise of a broadside of the heaviest cannon at some distance, followed by a rattling noise, like that of many small arms, a great tremor of the air, the houses, their doors, and glass windows, being shaken more than by cannon at hand, phil. trans. No. 363. p. 978. That a medium of very great force, takes place between

tween the interfices of bodies and in spaces, usually called vacuums, is evident, the electric fluid is acted upon, or acts by mechanical laws, the resistance of the air being greater on the spherical surface of a great bullet, than on the point of an iron rod, the fire escapes from the latter, and is confined within the other. The case is the same in all elastic fluids, dews, vapours, hoar frosts, that perspire out of vegetables, &c. in a liquid state. Electricity passes in a stream through an exhausted receiver, which a stream of air does not, but is dispersed, though it passes through other air, therefore the electricity is confined from being dispersed by a medium of its own kind surrounding it; but when it enters a medium more rare than itself, within the pores of dense bodies, it is dispersed, when it meets with a medium denser than itself, as in the more open pores of glass, amber, rosin, &c. It will not enter without violence, as air is with difficulty forced into or confined in water, there is no space, though perfectly emptied of common air, in which heat or fire will not rise up, and heat the top more than the sides of the vessel which are nearer it, which shews a denser medium as subtile ether present. When the barometrical tube is moved in the dark a pale light is seen, called mercurial phosphorus, but it is electrical ether, the mercury does not produce this, but renders it visible.

Phosphorus cold and dark in water shines and smokes in the air, and if rubed flames. Lemery rightly calls it a fire sponge. The fire imprisoned in water is quiescent, in an exhausted vessel it burns easier, as hot water cools soonest where the least pressure of the air is the electric ether the culinary fire and the sun's, &c. are the same fluid in various states, as they have the like effects as to kindle spirits, powder, a candle, &c. To put amber and rosin into an attracting and repelling state, rubbing excites the electric to the same, as well as the sun's rays, and culinary fire in some cases. The seven colours are shewn from them all by a prism. Lightening or thunder is most usually after a clear hot day, with a great sudden rise of the thermometer; but it and electricity are allowed to be the same. Hot weather ends in thunder usually. This matter penetrates and is conveyed fastest by the solidest bodies as metals, as the hand feels heat sooner at the end of an iron than a wooden rod, having the other end in the fire. All bodies, ice not excepted, are full of it, so there is no vacuum, it goes any length through bodies in a moment, with irresistible force, to drive or destroy all before it. When excited, it enlarges the bulk of all bodies by separating their parts, the densest bodies having fewest pores contain the least of this fluid. The heat of solids and fluids is not by a vibratory motion of their own particles, but in the action and force of a fluid in their pores; for water, which is 14 times lighter than mercury, gives more motion to mercury than an equal bulk of mercury does to water. This is directly opposite to the laws of mechanics, if it is not a fluid *per se*, it is the universal dissolvent, as all chymists allow, and cold ether gives

gives cohesion by pressure, as of water into ice. The area of a circle six inches in diameter is pressed with 396 pounds of air, fluids press equally in all directions, the term attraction having no meaning, or opposite ones, has an oracular dignity ascribed to it, less justly than the *spiritus mundi hylasticus*, or hylarchic principle, or living plastic nature, brute, and unintelligent, or the abhorrence of a void. The brass hemispheres exhausted within cannot be pulled asunder till the air be admitted which separates them. The parts of no body can cohere if the internal pressure of the fluid and the external are equal, the more of the fluid it contains within it, the less solidity or cohesion it has. Darkness and cold have been held mere negatives or privatives of light. It is worth a physical and metaphysical inquiry if they are so. Pour water into a vessel and it expels the air by taking its place, so light expels darkness, and cold heat; and knowledge ignorance, and virtue vice.

28. Cold is the effect of a cold ether, as heat is the effect of a hot fluid, the cold ethereal fluid is different from common air. Spring water contains much air, and medicinal waters most, boil water, then exhaust its air in the air pump, let it cool, then plunge the vial containing it, being filled only to the neck with it, into a freezing mixture of salt and snow, or powdered sal amoniack, in a little the water will be frozen to ice, which is now higher in the vessel, and contains more space, which is owing to many bubbles, as you will see in the ice, which consist not of air, for it does not swell and rarify with cold, but condenses with it into a lesser space, but there was no air in it, and air cannot penetrate glass, and the ice being melted at the fire, the bubbles rise up. A strong vessel full of water is thereby burst in freezing, which air could not do, when many times condensed. See experiments of this kind in the academy del cimento. A cubic inch of this fine ether has 100 times greater force by its pressure than the atmosphere, which is only fourteen pounds on the surface of an inch square. Dr. Boerhaave says, if cold were a mere privation of fire, the power that contracts the particles of a solid body would be innate, while the power that expands would be extrinsic, and depend upon the fire. Plato in *Timeus* says, heat consists of fine parts, which separates and dissolves bodies, and cold of grosser parts, which press upon and stop their pores. Nature is very simple, uniform and analogous in all its agency, though various in productions, and acts not by corporeal impulses in some effects, and attraction and spiritual influences in others, metal, &c. in cooling, parts, with its heat or fire, and the cold ether presses on it, and gives firmness and cohesion; but if suddenly applied, it contracts the surface, and confines the fire within, and thus bursts the vessel. It is not air produces this effect, as it does best in a void. All own the rise of the mercury is from the pressure of the air, and if it be totally removed from the surface of the cistern, the mercury drops to a level with it; so it is never alledged that the mercury hath a power of flying up, or

G

that

that the tube attracts it, like water in what they call the attraction of capillary tubes. The same fluid, when cold and invisible, or seen only in pellucid bubbles like air, as in the freezing fore said, is called ether, dark fire, void of light. When it becomes visible and lucid, it is called light. When it gives heat and burns, it is called fire. Elasticity of the air is made the chief and most universal principle of repulsion, by an elastic force in its particles, rolled up like hoops or watch springs; but it is owing to the rarifying expansive force of fire in it. Water is not said to be elastic, but its steam is as much so as air, though its particles are not spiral hoops. Quicksilver or mercury, is elastic, like air and water, when sublimed by fire. Dr. Shaw says, the active force of air in so great effects does really all arise from the fire in it, notes on Boerhaave's chymistry, and Dr. Stewart says, that repulsion and expansion is not owing to the natural elasticity of the air, but to a foreign power, viz. fire.—on muscular motion, &c. there is fire always in air.

A bladder blown full in summer, if kept till winter falls; and if the pressure of the air be lessened, by the air pump, it does the same; or on a height, three quarters of a mile above the level of the sea, the mercury falls four inches, and the snow never melts: but how, in the name of wonder, do the particles of matter both attract and repel, two powers opposite, and destructive to one another? The effect of the loadstone is not owing to any attractive virtue in it, but to the impulse of ether, or the elementary fire. Its polar direction is from the motions and impulse of the ethereal fluid from east to west not infinitely rarified, unresisting, &c. but dense and palpable darkness at the circumference of the system. The ether fills every space when gross air is exhausted, gives elastic force to air, in electricity it is light, and burns, &c. Attraction and repulsion may as well be said to move the bones as the other works of nature, and then the use of the muscles may be rejected.

29. The antient philosophers that are now supposed to have been ignorant of so many things, if not every thing, had not such ignorant notions of the operations of nature, but knew the causes of them, though some are so weak as to believe wisdom is in infancy, though the world is in its dotage. Strange! that the world hath been so long ignorant. The best that physicians and philosophers think of the antients is, that they had very imperfect notions of things; however, some monuments that remain convince all that they exceeded even imitation at this day. The Greeks were always notorious for pretending to invent what they got from nations more antient and wiser than themselves. Pythagoras got his geometry, symbols, powers of numbers, &c. in Egypt. From some poetical flights, Dr. Derham, &c. think the antients judged the earth to be a flat surface; but some in the earliest times not only knew it is a sphere, but tried to find out a degree. The Greeks being nearest the great sources, had most advantages. Hypocrates marks the stages of diseases, and signs of their critical events are the foundation still. He and Gallen give notice of the motion and circulation of

of the blood, that any intelligent reader may understand, but who now understands their language rightly, *Grecum est*, and none can be certain he knows what any author says from a translation. Riolan, Drelinconrt, Van Swieten, &c. own the circulation of the blood was known by Hypocrates. Archimedes has never since been imitated, nor understood fully, nor the Babylonians, Egyptians and Phenicians, in astronomy, &c. From them Pythagoras learned that the solar fire is in the midst of the system, that the earth, &c. go round it, that the fixt stars and the sun are immoveable, that their rising and setting is not by a motion in the heavens, but our earth. The Ptolemaic notion was a novelty adapted to vulgar prejudice. How pernicious is authority, how tyrannical and destructive to liberty. A Florence philosopher would not look through a telescope least he should see something to destroy his belief of a false system. Descartes destroyed the scholastic stuff. Plato, the greatest of the Greeks, called the divine, as he imbibed from the sacred source, denies a vacuum, and asserts that fire and heat beget and govern all things.—Timeus. He accounts for the animal functions from air and fire joined, acting through the whole body, this expanding within, and air compresses without, counteracting, hence circulation goes on through the motion of the lungs in breathing, the effects in gravitating and projected bodies, and in amber, and the polar stone, he imputes to the action of the same elements. They cause heat and cold, the dissolution and cohesion of bodies; in granting the mechanism of nature, he destroys idolatry that deified it. Fire and air were the active moving powers and causes, and earth and water the passive elements. The Egyptian Isis and Diana was made an emblem of the system of nature. Her body enwrapt and hid from head to feet, under a variety of hieroglyphical ornaments, signified that matter is hid under forms and figures; in her open face is the light of the day, her vail behind the darkness of the night, her many breasts the fruits of the earth, her hands spread the power of the superior elements by impulses, the chain from the hands to the feet the connexion of all things in the heavens and the earth, &c. Jupiter's golden chain, let down from heaven to earth, denotes the same. The Egyptian Apis was an emblem, symbol, or hieroglyphic of the sun, as the word denotes. It is by a chain of matter the sun acts on the earth; ether and fire fill all things, and if any place is void of other things, it is filled by these. Aristotle said nature abhorred a void. The Pythagoreans, Platonics, Stoics and Orientals, all agree in these things. If air is compressed the fire is forced out of it. Hypocrates, called divine for his philosophic knowledge of nature, says, air has dominion over the human body, it fills all the space between heaven and earth, in winter it is condensed and cold, the sun, moon and stars are directed in their courses by it, for air is the aliment of fire, without which it is extinct. The sun has a pure perpetual fire, the sea has fire, without which fishes cannot live, it sustains the moon in its orbit, is a vehicle to
the

the earth, no place is void of it. Jupiter and Juno were fire and air. Hypocrates, like Socrates, was a great philosopher, as a physician he had more merit than any since in watching and assisting nature's operations; as a divine, he thinks fire divine and intelligent, having mind, reason, wisdom, being immortal, omniscient, in things now and to come, and the source of understanding to other beings, and of motion. This he says is what the antients called ether. We have here the whole secret of the Pagan theology, ignorant of God, and knowing the power of the active elements, thought without being divine they could not do such wonders. Jupiter was the soul of the world, and the human soul a spark of it, the far darting Appollo the sun's beams, Virg. geor. ii. v. 326. All the Gentile gods were the various effects of the sun and air, see Macrobius. Jehovah is said to have executed judgments on the gods of Egypt, when he shewed they were subject to him, by changing the elements, as light to darkness, and making them do hurt, fire, storm from heaven of hail, &c. destroy. They were punished by the things wherein they transgressed, either by having them for gods, or emblems, as the Persians and Chaldeans held fire to be of God, as some Christians use images, &c. to enliven their devotion, by striking their senses; but these are contrary to the second command, and worshipping him in a wrong way, to please their gross sensual fancy and notions; for God is like nothing visible. Zoroaster's oracles say, there is a harmony of the ether, sun, and moon, and of all things, surrounded by air, the all-nourishing ether intelligent, and life-giving fire, immortal lord of life; they knew nature's powers and operations so well, that they mistook it for God, the creature for the Creator. This was the source of all that astronomy for which the Chaldeans were so famous; they had a trinity and unity, or adad, *i. e.* the sun, fire, light, air.

The Romans agree with the Easterns and Greeks in a plenum, as Pliny, Cicero, Seneca, in which he relates, that Posidonius, Cicero's preceptor in mathematics, &c. says, the region of the vapours, clouds, and winds, goes 40 stadia high, *i. e.* nearly 5 Italian miles, and above that, is pure liquid light and air, that is, what comes out, if equal spaces in a column of air answer those of the mercury. He says, nature is so full of fire, that it is a miracle a day passes without a conflagration, it being in liquids and solids, arises from the earth, &c. that there is a medium in the most solid bodies, that give sound when struck, else it could not pass through, the several parts of a line of matter, could not affect each other without contact, so there is no immaterial attraction and repulsions. The continuity of water hinders not solid bodies to move in it, the nature of fluids is to yield and change places with the moving body. How falsely are the antients called ignorant of the air's pressure, when he imputes cohesion to it, where the atmosphere ends a pure ether begins, says he, and goes to the sun and stars, and fire fills the whole world. Dr. Clark says, many ancient Greeks, who had their philosophy from the

the Phenicians, held a vacuum and matter, but these were the Epicurean atomical philosophers, atheists. It was not from Phenicia, Thales is a proof, and Plutarch, who says all but the atomists who denied a providence, denied a void, but though the void occasioned atheism before, it is now held the only sure source of natural religion, it framed a world before, but as it can do nothing now, God must do all without means or second causes. It seems that a plenum of matter can think, act, &c. of itself, so we must hold a void to prevent that; and thus we turn materialists, *i. e.* atheists, to avoid atheism, excluding final causes, is the sure mark of atheism, if it is shewn that the parts of animal bodies and all things, were fitted for some ends or uses, which Galen hath well done, and the physicians ever since, as that the make of each part suits some purpose, and that of every animal its way of living, then atheism is refuted fully. Cicero de natura deorum, lib. 2. fully refutes it, an accidental mixture of characters, or letters, or of stones, &c. could as well form a book or house, as that of atoms a world, but now the void brings God to do all the lowest effects. The great Bacon, whose plan Newton took, but perverted and mistook it, says, God does nothing but by second causes, heat and cold are nature's hands, the latter being positive, as the other is; the cavities of bodies, are filled with fire or subtil spirits. The great Boyle derives the cohesion of solids from the air's pressure. The great Cudworth condemned that position as unworthy of God, making him and nature the same, and turning every common effect into a miracle, and makes God act slowly and fail often, as when fruits are not perfected. So great and wonderful are the effects of fire, that chymists, imputing all the knowledge they got to it, were called fire philosophers, though the chief cause of all sensible effects, yet it is perceived by no sense, so that it was taken for a spirit. The thickness of a needle in appearance of electricity, has dreadful force, fire and pure air fill the world as agents. The Abbe le Pluche says, there are but three fluids, which, by their continual activity, cause all motion, fire, light, air. This is the breath of life, without fire the blood is congealed. Newton observed light's motions, and subtility to be a most powerful universal cause of motion. Air, says Dr. Hales, is a part of the composition of all bodies, from it they have their activity, as antiquity said, but all material agents were stifled by Newton, as destructive of a vacuum, attraction and repulse. These ghostly notions that have no meaning, and stop all progress in knowledge.

30. That the fluid ethereal matter of the heavens, acts by impulse on the solid matter of the earth, and causes all its productions, and is necessary to all the stated appearances in nature, is the doctrine of scripture and antiquity. The Pagan, held the active elements to be intelligent, and the gods that govern the world, the Hebrew Shehekim denotes the thin light skies, or subtile ether, and the light's collision, in their contrary motions going and coming from and to the sun, which is seen by glasses, or the naked eye, if clear; its motion

tion undulating, was represented by the winding of a serpent's tail. Many civil and martial offices are denoted by these motions, light as a leader melech, the air's power in motion, of moving, sending, &c. was denoted by ruling, as Baal, &c. &c. Lord Bacon had equal skill in nature and scripture, says he, two books secure us from error, the scripture shewing the will, and the creatures the power of God. Man connects matter and spirit, the one has material support, the other spiritual from its author, to mistake the divine essence, as a physical agent, is to confound nature and grace, two different kingdoms. Cicero calls the fire ether, and heaven and celestial heat. Firmament and heavens in scripture, denote the elements therein, but it would be absurd to say what is nothing as a void is, was made and finished with the other works of God; that the orbs of the sun, stars, &c. are not meant, is evident, for these are called the host of them. It is said by Peter, the heavens being on fire, shall be dissolved, and the elements melt with fervent heat. If they were not matter, they could not be set on fire, and have elements capable of dissolution, the earth being spoken of after shews it is not meant thereby. The great conflagration shall happen by a conversion of all the ethereal matter to devouring fire, a tradition of which went early into the world. The sun, moon, and stars are set in the firmament. It is a medium expanded or extended, as the word signifies, from our sun and moon to the fixt stars, heaven and air are the same, the fowls of the air are called the fowls of heaven, the ether or air reaches from where fowls fly to the fixt stars. The Hebrew has no word to denote space different from body, it being expressed by the word that denotes air. Motion and action was first given to air and light, to have efficacy in the formation of other things below. The powers of the heaven to be shaken at the last day, denote the mighty wind and flames of fire, in the emblems of which the spiritual divine power from on high was given to the apostles. To which two elements all ages and nations with one voice, atheists excepted, ascribed the powers of moving and governing the world, therefore the fittest emblems of invisible power, in the book of Job, which, to such readers as Lord Bacon, appeared full of natural philosophy, the heavens are asserted to have dominion over the earth. These are employed in the growth of vegetables to raise vapours and a mist, even at first; the wind's powerful action on the waters at the creation, and the flood was before observed, it brought and removed the locusts in Egypt, divided the red sea, &c. And if these were extraordinary occasions, surely the like means will be used on ordinary ones. The sun, which gives life and motion to all, acts by the connexion of a chain of matter betwixt him and the object, in a geometrical way. His power is greatest when the angle is greatest between the horizon and his rays, which agitate the air at noon's heat. God gives light, life, &c. to the spirit of man, an office more suitable to his nature than they assign him, only to act on matter, and they give light to their own mind; but, in natural things, he is the first

first cause, he causeth grass to grow, and it springeth by clear shining after rain, as instruments, Hosea ii 21. 22. This refutes the Pagan idolater, corrects the well meaning ignorance of the philosopher, who, to confute atheists, evacuates second causes, and means. It was observed, sect. 7. p. 16. that the word rendered spirit, should have been rendered wind, Gen. i 2. that it ought to have been so rendered, Isaiah xl 7. none can doubt, that mighty wind drove the waters from off the surface of the mass, into the bowles of it, both at the first and at the flood, it being void or hollow within, and invisible or unformed without, compare Exod. xx 4. with Gen. vii 11. Job xxxviii 8. &c. Psal. xxxiii 7. xxiv 2. The earth's motion is so quick, that it is represented as flying with wings. The word machine is from the Hebrew machin, speaking of the heavens as such, Prov. viii 27. Psal. viii 3. As air in motion is wind, and in undulating vibrations sound, so ether in motion is light, and in vibrations by friction, &c. is heat or fire. The Hebrew word rendered darkness, denotes stagnation and stoping, whereby it becomes palpable, Exod. x 21. so gross and thick as to be felt. Four pillars support the earth, or keep it in its place, three of ether, and one of light from the sun, there was no notable operation of the fire, light, or air, for which the Eastern idolaters had not a temple. The miracles in Egypt, &c. were designed to controul the powers of nature, which Pagans deified, and shew them subject to Jehovah. The expansive force of air seems to be almost unlimited. Sir Isaac himself owns, that a cubic inch of it by expansion is sufficient to fill all the space between us and Saturn, and ascribes to it the attraction of gravity, cohesion, electricity, inflection, and callefaction of light, vegetation, &c. Prin. at the end. Hermes is the mechanical power of light and air, that does all, such as the philosophy of any is, such is their God, whether they be Pagans or Newtonians or Hutchinsonians, &c. &c.

Squire Pike was a great Newtonian for a while, but not finding satisfaction in that way, he read and marked all the places in the Old Testament that treat of the works of nature, which occupy perhaps two thirds of it; and having examined them in the original, he found the moving powers described there more to his satisfaction. The translators have perverted every thing philosophical, none can translate a book on any science unless he understands the science it treats, as well as the language it is written in, and they understood neither. Shuckford has shewn, that they always mistake Cush for Ethiopia in Africa, whereas it never stands for that place, but another in Arabia, or the Mesopotamic region, the people spring from, and making the Jews pay adoration to the new moon like Pagans, they render Hodesh so, which is the beginning of the month, see also their great catalogue of blunders, in essay for a new translation. They either had no system of philosophy, or the Tolemaic one, and make the scriptures speak contrary to philosophy, for which the apology given is, that the scriptures were not intended to teach philosophy, but religion, and adapted to the vulgar to speak according
to

to common appearance, but still they are made to speak falsely, as well as unphilosophically, and are not the word of God, else they would give a true account of his works, and thus many become infidels. Sir Isaac Newton could not find a basis to rest on himself, he gave up in his optics the positions in his principia, and Pemberton, and M'Clawrin, his reviewers, with his other votaries, still more. Sir Isaac, like the great Locke, having, in the later period of life, turned his attention to the bible, became fond of it, and wrote upon it; and having found that the works of nature are best described by their author, being best understood by him, but that he must know the language in which they are described to understand that description aright, he began to learn it, but did not live to accomplish it. Squire Spearman has a most learned and elaborate system of philosophy, pointing out absurdities, and radically demonstrating things, exemplified by figures and plates, see Spearman's enquiry after philosophy and theology, shewing whence and when men came at the knowledge of these two important points, see Dr. Wilson on the principles and moving powers in the Newtonian philosophy, and his principles of matter and motion, Jones's principles of natural philosophy, and his elementary philosophy, Catcott on the creation, Squire Pike's philosophia sacra, &c.

It is impossible to be a philosopher without Hebrew and Eastern learning. I yield all points that are not necessary to the felicity of man, and the well being of society, for concord; and as I have not room to insert these systems here, I shall only observe, that the translation abounds in contradictions, libertine, infidel errors and absurdities, blasphemies, &c. see essay, &c. and Shuckford above mentioned. There is one word for the fiery body of the sun, which is never said to move, and another for his beams which go out from him, the center, with rapid and powerful force, to the circumference, and prevent the planets being pushed into him by the rushing in of the rapid etherial air or fluid, or solar systematic atmosphere, from the circumference to restore the equilibrium or equality at the center; and this powerful counterbalance of equal poised pressure on each side of the planets, is what the Newtonians mean by central forces or centripetal and centrifugal force; for the translators have every where confounded the word that signifies the body of the sun with that which signifies his beams, and so made the sun to rise and set, and very devoutly have religiously rendered what is philosophically expressed, Psal. xcvi 11. let the heavens shine and the earth revolve, Psal. cxi 2. civ 24. xxviii 5.*

The

* I cannot explain the motions of the celestial bodies so as to be rightly understood by such as do not rightly understand the Hebrew, but are either masonetic snatterers, or ignorant of it altogether, and such as know it need no explication; for the same reason, I was obliged to go over the six days work of the creation very slightly, shortly, and imperfectly, passing over a world of the most entertaining and instructing matters.

The sun's heat is greater at the earth's surface, than in the air above it, by the reflection or beating of it back. When the rays pass out of one medium into another, they are bent a little out of the right line, and then said to be refracted or broken, and thus a straight stick seems to be crooked, where it passes out of the air into water, and by various reflections and refractions of the sun's beams, through the drops of rain, is the rainbow formed, with its colours from the reflection of coloured lands, or clouds having their colours from the earth, formed circular like the sun, as are also the circles about the sun and moon in the heavens formed. The sun is the light and the life, or the eye and the soul, of vegetable and animal nature, as his heat circulates the juices and blood, and tempers them. In many cases it is perhaps the best medicine, when neither too strong nor so weak, as to have little effect. I have been always relieved from a pressure on my breast, hoarseness, &c. got from a cold, by sitting or standing with it exposed to his beams. No other heat but the sun's, and the natural heat of the body, confined by many cloaths, are congenial. Cloaths and shoes, if not easy, are very hurtful. Strait bandages stop the circulation, &c. chiefly in the neck and the trunk of the body. Cloaths should hang on the shoulders. There should be no bandage but the garter, between the knee and the calf of the leg. The heat of fire is unnatural and hurtful. When the sun's heat is not great enough, exercise and cloaths are the proper means of heat. The sun produces a resurrection of herbs and plants, and certain animals, called sleepers, in the spring. The reflections and refractions of light are called catoptrics and dioptrics. Light goes not through a crooked tube, but only in straight lines, and the angle of incidence is equal to that of reflection, when it falls obliquely on an object. It contains seven colours, which contain all others, and white contains them all. Light falling on a prismatic glass is divided into seven rays, viz violet, purple, blue, green, yellow, orange, red, similar to the seven notes in music, mi, fa, sol, la, si, ut, re. Light consists of particles of different sizes to, fill all spaces. Planets are dark, and only reflect the sun's light.

31. Plants, &c. owe their colour and odor to the sun, those have no colour that grow in the shade. Plants have vessels for circulating the sap and other juices, and air, and various other operations, as the elaborating of raisins, gums, oils, &c. they are male and female like animals, but generally hermaphrodite, having the male and female parts on the same flower, and usually more males than females, as twenty or more for one often, but they have no heart or center of circulation, from and to which the juices flow, by the action of the sun's heat. The camelion, an animal, is said to live on air alone.

The vegetable and animal kingdoms run into one another by imperceptible degrees. Some animals, as shell fish, &c. are fixt to the spot as plants are, and propagate by slips, as the polypus, animals and plants, are organized bodies. Minerals grow by matter adhering

to them only; the age of trees is known by the number of circles or rounds about the heart, pith or marrow, which are so many years backs grown into wood. There is this remarkable difference between vegetables and animals, that the first are nourished by foul air, and the others by pure air, and the contrast is so great, that the first purify it for nourishing the others, and they corrupt it for the nourishing of the first, which are nourished by air and moisture alone, thus putrified. All the use of manure, being to putrify it, for a certain vegetable, being planted in a pot with a quantity of earth dried and weighed, after several years, when it was grown great, the earth was all picked of, dried and weighed and found of the same weight as before, they extract nourishment from the air, by pores in the tops and leaves, as well as from the earth by the roots, they extract putrid matter, and purify it as the earth does from putrid bodies, and therefore are medicinal and proper for healing sores, ulcers, putrefactions, mortifications or gangrenes, &c. corruptions, wounds, bruises; and the constitution from scurvys, and every foul disorder, by purifying the blood and juices when taken into the stomach in decoctions, infusions, or in substance, boiled if green, and infused like tea. if dry, the acids or sour, and also the sweets which contain much acid, which are evolved afterwards, both in herbs and other things, as milk, are antiseptic medicines, or prevent and remove putrefaction, mortification or corruption. Most vegetables are antiseptic, and purify the blood and constitution, except some alkalines, as the garlic tribe, &c. which are like the alkaline earths, viz. magnesia, lime, chalk, &c. these absorb acids by mingling with them in the stomach. Common salt being composed of the marine or sea acid and mineral alkali is septic in a great quantity, and antiseptic in a small one, they are two deadly poisons, separate, but safe when mixt, and some things safe or wholesome singly, are deadly poison when mixt, hence the danger of mixtures in cookery. Medicine and the knowledge of herbs had the same meaning of old, as all the medicines were of herbs in a simple natural way, not extracted, prepared, and hurt by the chymical art; but either to extend the bounds of medicine, or because every one came to know herbs, they had recourse to chymical preparations of minerals, and extracts of herbs; colt's foot simply used, cures coughs, consumptions, &c. when the drops fail, the most precious minerals or metals were supposed to be the best medicines, as gold, &c. but were found to be all hurtful to the constitution, but iron in filings or rust, or water impregnated with it, it is found in both animals and vegetables, and therefore congenial to the constitution, it circulates the blood and strengthens the stomach, some of them are desperate remedies in poisonous diseases, as mercury, arsenic and antimony, which is a half metal. Metals are of bad digestion, and the lungs cannot throw them off like other things. The effluvia of metallic preparations are dangerous, as of white lead, &c. in painting houses within, water any where in the house is poisoned by it; an onion if broken, catches any poison from the air also, and if applied to parts poisoned, ex-
tracts

tracts it, a part of one should not be kept. Many of the useful herbs are generally known, as bala, pepperment, spearment, sage, elop, hoar-hound, maiden-hair, penny-royal, &c. which are good, infused as tea; buck bean, or tree-foil, the-all heal of the alle-mans, &c. bur-dock, elecampane, agrimony, groundivy, feather-few, mother of time, &c. purify the blood, camomile, wormwood, &c. are bitters good for the stomach; upon proper trial, it is supposed that oak bark, which is given by physicians at times, or heath which is the wild oak, would be found better than peruvian bark which is used in so many diseases, for tonics, antiputridity, &c. they yield honey and are agreeable, but we have little experience of them, as they are safe any may try them by degrees. Mineralogy and botany are both curious studies, and any who amuse themselves much in the fields, or labour in them, might find much pleasure and improvement of genius in observing and marking all the different kinds of earths, stones, and whether earthy or metallic, and every such substance, and all the different kinds of herbs, flowers, plants, grass, &c. in summer. In some, the female part is a small needle like stile with a sharp point in the middle of the flower, and the males around it with bushy tops, in other flowers that hang their heads, the female has a larger head than the males, in order to catch the dust they discharge to impregnate it; tussilago or colt's foot has cured not only coughs, but deep consumption, merely by cutting the corn among which it grew on sandy banks of rivers. Water cresses with fresh butter and bread, purify the blood, give tone to the stomach and heal the lungs, as is evident from the well known story of the physician who cured one in the last stage of a decay thereby, and his curiosity exceeding his humanity, killed and opened him to see the effect, and clearly observed the difference between that part of the lungs grown a-new, and what had not been decayed nor hurt before, for which he was convicted, but reprieved upon some pretence that he did it for the good of mankind, to publish the effect of it before he died. It is not safe to try all herbs by the mouth, to feel what are astringent to the taste, or acid, &c. as some are poisonous, as hemlock, henbane, wolfsbane, &c. but they may be tried on the shoes, &c. such as straiten or lessen them are astringent, as chickenweed, which cures strains, removing the swelling and pain soon if applied roasted and hot, softening the place first with butter. The weed called crow toes, chewed so as to be well soaked in the spittle, is a good caustic to stop a cut from bleeding, when pressed close on it. The bark of the elm boiled, and bandaged hot, heals bones bruised. Garlick cut small, mingled with a little chalk, to prevent blisters, and soaked in spirits, cures the toothach, if applied to the wrist of that side.

The gardeners possess the remains of the antient primitive simple medicine, which leaves no dregs, like minerals. I never found them fail in curing the jaundice, and I never knew the established practice do any good to it, and always hurt to consumptions, which
milk

milk of all kinds, barley diet, in pottage, bread, and plain broth, and especially boiled with milk, and floes, when ripened with the first frost in November, or the floe thorn leaf tea, cure, with abstaining from malt and spiritous liquors, salt provisions, &c. valerian is perhaps as good for causing sleep as opium, and does not stupify, nor hurt the constitution, and is so good for the nerves, that a certain domestic animal very nervous goes out to the fields to get it, and will follow one having it in his pocket. It may be taken as tea. The forbidden fruit had a poisonous quality, like the ew tree. After Eve had eat it, she compelled Adam with cudgels to eat it, as the Rabins have recorded, which affected both the constitution, the genius, and mind, stupifying and impairing it. The tree of life was the sovereign antiseptic. Green is of a septic putrifying tendency, nature's being chiefly and mostly of this colour, shews that it tends to putrefaction. Alkalis turn vegetable blues green, accids turn them to red. There are herbs to cure all diseases, though not known every where. The animals know what are good for them, as their taste and smell are not spoiled with cookery. The Celtic tribes know the most of them. They can take the pain out of a burning at once, and heal it soon, though burnt to the bone, which baffles all the faculty in large cities. The Celtic herb doctors are applied to by such as use the established practice, when given up by it.

32. Animals are known by the intestine tube, or alimentary canal, whether they live on prey or pasture, are granivorous or carnivorous, it is about three times the length of the body, going from the throat to the stomach, and through the winding of the guts, to the fundament, in animals of prey, and about six lengths in animals of pasture. The reason is, that the flesh of one animal being nearer a-kin to another than herbs, is sooner digested, also putrifies sooner, and needs to have the refuse which is not converted into food sooner thrown out. Man is destined to live on vegetables; but in a disordered state of the stomach, which weakens the power of digestion, animal food being of easier digestion, should be used in part. Animal food, especially blood, is inflammatory and putrefactive, once a-day, or perhaps once a week, is enough in a sound state of the stomach to use flesh. Beasts of prey are doubly inflammatory and putrefactive, as they live on others. All fish and fowl do so, besides, fish and water fowl are very gross and heavy by reason of the oil they contain, which defends them from the chilness of the water; for heat passes quickest through dense bodies; they are quickest conductors of heat, and rob us soonest of our heat, and therefore we feel water colder than air, and a stone or metal than wood in frost, and the heat comes sooner to the hand along an iron rod than a wooden one put into the fire at the same time. Woolen clothes conduct heat slowly from us, being soft, and therefore are warmest, as they confine the natural heat of our bodies best. Ducks, geese, and swine, are very gross from their way of feeding; the last seldom want the measles, and is the only animal subject to the leprosy, what

what is taken by hunting is in a high fever, the juices are so inflamed, that they putrify as soon as it dies, and cattle over driven are in the like state, and what is shot has the blood mingled with the flesh. No animal food is salutary, but mutton, beef, and the common hen, and neither too young nor too old. In the first case, they are like unripe immature vegetables, the oil and juices, &c. not in their perfect state, rightly seasoned and mature enough, nor the flesh well nourished by these. In the second case, they are in a decayed state. Veal and lamb are not so salutary and nourishing as mutton and beef, what chews the cud is finer flesh, by thus making its food finer, to digest and assimilate better.

The farinaceous or meally vegetables, are solid, substantial, salutary nourishment. One of their three principles resembles animal food, and another the lacteal mellous saccharine kind; as wheat, rye, oats, barley, and all the corn kind. Potatoes, or the apple of the earth, as the French call them, that grow on a dry soil, as sandy or red earth, &c. full ripe and meally, are good, but before they are ripe, and when they begin to be soft and grow, they are a slow poison, or on a cold wet clay soil. The salad kind, and most other herbs, are good to eat with animal food, only as an antidote, but alone they have little nourishment, and hurt the tone of the stomach and digesting powers, more than any profit they afford, as cabbage, colly-flower, greens, and fruits, as apples, pears, &c. have very little nourishment, nine tenths by chymical analysis being water, but they are good coolers in hot diseases. Great variety of food is hurtful, having jarring qualities. Milk, and its productions, as butter, whey, cheese, &c. wheat, rye, barley, oats, and water, with little animal food, may suffice. Artificial drink and animal food are the causes of most diseases, as the gout, which is entirely owing to these, as Dr. Cullen grants, apoplexy, epilepsy, paralytics, &c. proceed from corpulency.

23. It is necessary in order to manage the animal machine that we consider its structure and œconomy, with the cause and cure of diseases. The human body consists of skin, muscles, or coats of flesh, and rete mucosum, or cellular substance, &c. It is in the mucous net work, between the scarf skin which rises with a blister, and the true skin that the difference of colour lies in the black, &c. some that wish to differ for singularity, alledge they are of a different original from the whites, which none deserving the name of a physician admits the primary great cause of the difference of colour is in the climate; the same animals in different soils have different colours, and by changes of soil or season. Mankind are the more dusky the hotter the country is; see the difference in England, France, Italy, &c. in Europe, accidental or adventitious causes, may perhaps sometimes concur to produce or increase it, as eating madder colours the very bones, and if those on one side of a river in Africa differ from those on the other, it is because the inhabitants on the one side were changed by conquest, and not on the other.

Natives

Natives of this place, after being several years in a hot climate, have their colour greatly changed, if it be said that change of clime from hot to cold should alter it again, consider that black being the absence of all colours will change into no other, and every other will change to it, but white, which contains all the colours, will change to any one. Tendons or sinews are the ends of muscles, ligaments bind the joints, blood vessels or arteries and veins are accompanied with nerves, the internal system are the brain with the spinal marrow, the contents of the breast or the lobes of the lungs, with the heart between them, &c. separated by a membrane from the bowels, they contain the gastric, biliary, urinary, and genital systems, the heart is the first principal part, from it the blood circulates to the extremities in the arteries, and back again to the heart in the veins, being called arteries, in carrying it away, and veins in bringing it back. It is properly formed and purified by air in the lungs, it nourishes all the parts, which are formed out of its substance, as it is of the chyle, a milk like substance, to which the food is changed in the stomach, and taken up by the lacteal vessels in it, if the mesenteric glands are not disordered, so as to prevent its passing through them, and cause it go off in a diarrhea or looseness, so that the patient decays for want of nourishment, as in some consumptions, wherein he ought to take as much of any kind of nourishing food as he can bear. The water in all the other parts of the body is taken up by the lymphatic vessels, collected together with the chyle into the blood, and mingled with it to become blood, to supply its waste on the other parts. Diseased matter in any part of the body, being taken up by these vessels that collect the humours of all the parts together, is soon mingled with the whole mass of blood, hence the need of purges for an ulcer in a toe, the blood consists of water or serum, saline matter, gross matter, &c. and by a glass is seen clear with red globules. The brain is usually the source of the nerves and sensation, or feeling. It consists of three principal parts, the great, and the little brain undermost, and the oblong marrow, a longish white body between them, from which the spinal or back bone marrow proceeds. The nerves arise not all from one root, though they arise all from the tuber anulare, but two pair, the pineal gland being pretty central, or about the middle; gave occasion to the Cartesian philosophers to think it the residence of the soul. The vessels of the brain have such a structure and conformation as to make the blood circulate very slowly, in order not to prevent calm deliberate consideration, when it is accelerated, as in a fever, it disturbs the operations of the mind, and produces delirium. The design of the brain is said to be to give nerves to the body, being the source of these, but they do not all spring from one root, they proceed in pairs, nine or ten pairs go out of the skull, for the ears, eyes, nose, mouth, &c. and thirty from the spinal marrow through the body, but if all feeling be in the nerves, (which are small white thread like soft marrowy substances, except the sciatic nerve

nerve on the thigh, which is like a small cord,) they must be scattered every where, even in the bones, &c. as there are small blood vessels in them also.

The connexion of the rational principal with the brain, and the disorders of the brain disturbing its operations, has led the inconsiderate part of medical men, however numerous, to conclude the brain to be the thinking, rational, conscious principle, having volition, choice, &c. When I first heard this doctrine inculcated in public lectures, I remained a while in a suspense, as on all other points, in order to consider and weigh things justly and impartially, that I might judge without prejudice and according to truth, it being the most precious thing, and after mature deliberate, candid consideration. I became certain it is an egregious mistake, contrary to all philosophy whatever, both of mind and matter. They are called materialists, thinking man consists all of matter, like the Sadducees or Epicurean Jews of old, and that he perishes all at death, at least till the resurrection, if they differ in any thing from the Sadducees, and I did not wonder to see them of that opinion, who were first bred to that profession, as they are wholly occupied with matter, and its numerous attributes, not having occasion to consider or know if there be any thing else. Spinoza, an apostate Jew, thought the universe to be God, or that there is no God else; but these men, ever since the days of Galen, the Greek physician, who was an atheist till the structure and œconomy of the human body convinced him it was a work of design, have proved and demonstrated it to be so, and that no physician can be an atheist, nor any philosopher who has attentively considered the structure and laws of nature at large. Dr. Reid on the active powers of man, that is, the faculties of the mind, has exposed that notion metaphysically, with the sanction of a celebrated physician, who revised it in manuscript, and to whom it is dedicated, Massilon has exposed it morally on the principles of the divine government in his admirable discourse on a future state, where he considers the men of that opinion to be a degree inferior in understanding to others, and should not conclude others to be like the beasts. I have it exposed physically in a piece ready for the press.

The idea of a God, a providence, and a future state, are inseparable; for an infinitely wise and powerful and good Being, as they prove the maker of the human body to be, would not make machines or works of the most exquisite art, and pay no more regard to them as if he had made them in vain, or for no proper purpose or end. If there is a God, the world is governed by his providence; and if so, there is a future state of recompence to the just and unjust. The justice of God will either recompence men in this state or another, and when such men are injured they believe so themselves, as one of them on a time wished all the lawyers were in hell; and Pyrrho once believed his senses, and levelled at his cook for not making his dinner to his taste. The remorse for crimes unknown to mortals

mortals shews a consciousness of a supreme judge, and a judgement to come, when every secret crime will be made known, and all will see impartial justice shewn. Were a spirit, who can penetrate all matter, to view the eyes, ears and organs of a foetus unborn, he would certainly conclude it was destined for some other state than that, where it could not use or exercise its organs of sense, &c. The case is similar with regard to the faculties of the mind, that can form such extensive and abstract ideas, independent of matter, of which the brutes are incapable. This state is but the womb of its existence, in which it exercises its functions little better than the foetus in the womb. Every disorder of the body and brain disturbing them, as disorders of the mother affect the foetus, being distinct, but not separated. The inspired writer says, it is impossible for God to lie, or deny himself, and be unfaithful; and we say, it is impossible to endow matter with the power of thinking, contradictions being the objects of no power, and would imply weakness rather than power. One body cannot be in several places at the same time, nor any thing but a simple indivisible substance capable of thinking; for if it be divided it ceases to think; but we have known the brain almost all exhausted in a hydrocephalus, and a part of it lost, and the person live long after; and also to come out in handfuls, and reason, in all these cases, &c. continue unimpaired while life continued; but if every particle of it be a thinking being, their name may be legion, for they are many. Bishop Berkeley and Squire Hume were persuaded that they proved there is no such thing as matter, and these men that there is no spirit, so we dispute about nothing, and it is nothing that disputes about nothing. The idea of the antients was, that the mind cannot act or exercise its functions and operations by a disordered brain or body, whose organs are out of tune, as a musician cannot produce harmony, but squeaking, or perhaps no sound at all, from an instrument out of tune, or in disorder, yet the mind and the musician are still the same, though their instruments are so disordered that their operations are hideous, as of a mad man, or a squeaking instrument, whose motions are disorderly, and cannot be regulated, no more than an unruly horse by his rider; for though the mind lodges in the body, yet it is a substance totally different, as the cloaths are. The rational soul, mind, or spirit, is a real living intelligent, immaterial, invisible, immortal being. What is immaterial is most real, as it undergoes no change, whereas matter, subject to so great changes, seems to have little reality, or identity in it, not being always entirely the same. It is life itself, being immaterial, or not made up of parts; it is not capable of a dissolution or separation of parts; its different faculties are not different parts, but different powers, capacities, and modes of acting. (Light and sound are still the same, though the blind and deaf perceive them not.) When it considers things, compares causes with their effects, or deduces conclusions from premisses, it is called reason; when it recollects what is past, it is called memory, &c.

There

There is another difficulty equally great, which these men own themselves at as great a loss to solve, that is, how sound affects the auditory nerve, and light the optic nerve, and not the contrary, or both each, as there is no difference in the nature of the nerves; or why the eyes were not made both to see and hear, and then there would be no use for ears. Though all the nerves are said to be derived from the brain, and produced by it, yet the nerves are found to be in proportion to the size of the body, and not of the brain, and to be so in monsters, where no brain can be observed, though sensation, and the cause of muscular motion, is ascribed to the nerves, yet this seems not to be altogether the case, for they depend on other mechanical causes. The nature of generation, &c. are not ascertained; and indeed, when we enquire radically into the causes of things, we can account for nothing, but we must believe facts and reject inconsistencies. It is a mistake that the animal spirit resides in the nerves and not in the blood, as Dr. Hunter observes, and Dr. Harvey de generatione animal. exercit. 51. observes, that it is authenticated by the opifex rerum, or maker of man; and it is self evident, for death makes no alteration on the nerves, but it makes a total change in the blood. The heart and the blood are first formed, and all the parts, both solid and fluid, are nourished from it. The nerves, and the brain themselves, are supplied and repaired from it; but every affection and disorder in the system is now called nervous. All the parts are made to consist of nerves: there is nothing else but nerves in it; and in short a nervous phrenzy seems to have taken place, since the blood was no more reckoned the seat of diseases, and the circulation of it, supposed never to have been observed till of late. A. M. 5600, that a remote islander, beyond what was reckoned the bounds of the world formerly, and lay in gross ignorance, whilst science shone so bright, not only in Asia and Africa, but in other parts of Europe, though it is one of the simplest, plainest things in the animal system and oeconomy, or in the whole system of nature, which no enquirer could miss or fail to see, who gave the least attention, whereas the intricate secrets of chymistry, and the refined science of instrumental music, were cultivated by the posterity of Cain, Gen. iv 21. 22. I remember, when at the academy, our learned preceptor told of some islanders, who thought they were the only people in the world who knew any thing, or had made any discoveries, or improvements. It would seem they had made many great ones, but they did not know the use of fire till of late, the Spainards introduced it to them. The latter Europeans have dull leaden geniusses, the French excepted, compared with the Easterns and Greeks, knowing the difference, without knowing any more. I would have said credant stolidi; but as I recollect to have read of the circulation of the blood in Eastern literature, I must say credant ignari. Next to respiration, after the excretions and secretions, it is the simplest thing, so that no great man would have made a great ado about the discovery of

it, being almost like an axiom in mathematics, that needs no tedious relation, and therefore it is so little spoke of by the Greeks; but moll hills are great objects to maggots. The auricular tube, said to be discovered by Eustachius, is mentioned by Aristotle. The Greeks were savage enough to make experiments, not only on living animals, with lingering cruel tortures, as is the custom now, but also on living men, which has also been done in later times, though life should be held sacred for its Author's sake, and not hurt or taken away wantonly, but only in absolute necessity, and in the gentlest speediest manner, and not left to live in torments and tortures. We own that the animal life should be sacrificed to the human, but the pretended necessity or utility for necessary information, to apply to practice in after cases, seems merely a pretence, and that it is necessary to torture one's own feelings, till the heart be hardened, benumbed, and as insensible to feel for others, and destitute of humanity, as a benumbed mortified limb is of motion or of feeling pain when pierced, in order to see the works of God, is as bad a reason. I never could gratify my curiosity to purchase knowledge at such an expensive rate, that rule is universal, to do to others as ye would wish they would do to you, changing places with them. The author of nature has commanded lenity to be exercised to the brutes; they are his creatures, and he will punish cruelty to them. The owner of any favourite animal would not suffer another to do so to it, they are like savages that cause or allow any animals to fight or strive for sport, and that oppress or abuse the useful ones by too hard labour, spurs, &c. which no man of feeling could use.

The action of the heart may throw out the blood, but that it can drive it through all the arteries, in opposition to every pressure, is impossible. The animal machine seems to be a steam engine, whereby it is carried through the arteries, and repelled in the veins by the pressure of the atmosphere. The taking the blood out of an animal is a fallacious experiment, for it must faint before the half of it be out, and though it be killed immediately, yet the rest is absorbed by the lymphatics, &c. before inspection can be made. That the animal spirits are in the blood, or at least communicated from it to the nerves, is evident, because it stimulates and gives action to them. What the nervous fluid is, if such a thing exists, is unknown, if it is not an electric fluid, proceeding from the blood, which a ligature stops not, but it stops the nervous influence: in short, all is wrapt up in the mysticism, enthusiasm and fanaticism of attraction, spasm, nervous affections, &c. &c.

An electrifying machine is one of the most valuable pieces of furniture. It may prevent or remove most diseases, especially the violent ones, that bid defiance to all other means, being the reproach of physicians. There can be no danger in using it, by beginning with a shock so little, as only to be felt, and going on to any degree needful, and can be born. A fool may strike himself dead. Besides making a plant or animal, electrified every day, thrive bet-

ter

ter by promoting circulation and secretions, it removes speedily the worst disorders if immediately applied, as sudden shocks of the palsy, that debilitated one side of the body, cramps, or spasms, as an immovable stiffness in the neck, &c. rheumatisms, blindness by certain disorders of the eye, the tetanus and lock jaw itself, if applied at first. The ways of using it may be learned from the maker, as insulating and extracting from the part affected, &c. The price is from less than one pound to several, according to the size. Body and mind have a mutual-influence on one another that cannot be explained; what affects or relieves the one does so to the other. The effects of music on both are well known. The bite of the tarantula, a venomous spider in Italy, can only be cured by music. It has an effect on the animal, by acting on the sensitive vital principle. It calms all violent passions, that have a dangerous or fatal effect on the body, as anger, grief, &c. and can rouse the mind to fury also; it softens savage minds; the grave and slow suits low spirits. It can be adapted to any temper, humour, or state of mind, and removes all distempers that arise from the mind, which are very numerous, and alleviates others. It is useful at all times, and all in the house that can sing should be united. Instrumental music, though dead compared to vocal, is also good. Wind instruments may hurt the lungs if not moderately used. The wonderful effects of this divine science have been remarked in all ages. A small or hand organ is one of the best instruments, is easily played on, and can be tuned to suit any humour the mind is in. The bite of all poisonous animals is cured by squeezing the juice out of them, and applying it at the time, or by their oil.—The viper catchers fear not their bite as they carry the oil with them, which cures it directly.

34. The sexual system of botany, ascribed to Sir Charles Linneus, a very extraordinary man for genius and learning in all branches of natural knowledge and medicine, was not first discovered by him, as some botanists know, and own that Theophrastus, Dioscorides, &c. treat of it. It is not so evident as the circulation of the blood, yet from analogy, and evident appearances in some, it is pretty evident. In a plant called hemp, the sexes are known even to the peasants, the male having bestowed its influence on the female, becomes first ripe, and is plucked up, and the female having brought the seed to maturity at the end of the season is then taken up; but for want of the sexual characters, it is but a variety of the same species, one of what are called hermaphrodites, having the male and female parts on the same stalk or flower, instead of male and female plants. The polar stone, and the western continent, supposed to be discovered but lately, were both known to the ancients. The Phenicians visited the latter, and the former is mentioned by Solomon, though the Greek, Latin, and modern translators mistook it, as they did the temple of Belus, called the tower of Babel, and the division of languages, of which afterwards. The Phenicians, Greeks, and the Celtic druids, had glasses of all kinds and artificial thunder, which they keep a secret,

as they did their other mysteries, like the rest of the philosophers, glasses, which brought the moon near the earth, though gun powder and telescopes are reckoned modern discoveries, but whoever finds out any thing, has just as much merit as the first discoverer; but not to know what happened before one was born, is to be always a child, says Cicero, and still more so to imagine that nothing was known before his time, and that he only has acquired any knowledge or improvements, all modern acquisitions are only revivals or recoveries of the knowledge of the antients, or rediscoveries of what they discovered, a great part of which is not yet recovered, nor is likely to be, as the art of the antient Physicians of Egypt in embalming and preserving the body from corruption, nor can it be learned by these mummies that are yet preserved, and Moses's ready way of pulverizing the golden calf, though supposed to be by a chymical operation of the hepatic sulphur.

35. The three humours of the eye, the watery crystalline and vitreous, reflect and refract the light so that the image is inverted in the bottom of the eye on the optic nerve, it seems to be by practice that we learn to see objects erect and single, as we have two eyes. Children trust their eyes with nothing, but examine every thing by feeling. Colours are relative rather than real, a red body opposed to the sun's beams at a window, will reflect light of a red colour on the wall, so that there are said to be as many different rays of light as colours. A body of any colour absorbs, or has all the rays of light sunk into it, but those its surface can reflect, and therefore said to be of that colour. Black absorbs all the rays, and therefore is the absence of all the colours, being most porous, it admits either cold or heat most, and therefore is the worst defence from either. White reflects all the rays, and therefore includes all the colours, and can be dyed or converted to any particular one, as black can be turned to none; white is therefore the best defence from cold, or shade from heat, being closest, having least pores. Green is composed of blue and yellow, too much light dims the sight and inflames the eyes, especially where confined or reflected, as in houses, &c. A shade over the face prevents the light from striking the eye, so that it strikes only the object, as a book, &c. The shade or reflection of green, as green glasses, &c. save the sight, not because the chrystalline humor of the eye is green, as is vulgarly reported, but because nature is of that colour, having a principle of corruption in it; hence alkalis turn vegetable blues into green, as acids change them to red, and there is a putrefactive process going on in animal bodies, from their very first original, and a constant combat between vegetation and putrefaction, of which the first gets the better during growth and vigour, but the last prevails at length. Corpulency oppresses and weakens the system, and increases putrefaction. Scurvies, and every putrid disease, weakens, all diseases arise from putrescence and debility, as both vegetables and animals themselves

selves do, as is evident by opening an egg, when the chick vegetates in it. Though there may be a degree of mechanical solution or fermentation in digestion, both which carry on putrefaction, as action or exercise, which promotes it does, corruption is the parent and kinsman.

Cold water, or the white of an egg, beat to oil, spread on lint, applied to the eye at night, and washed in the morning with lukewarm water, with a little milk in it, after the bandage is taken off, are perhaps the best cures for weak or inflamed eyes; one born blind having recovered his sight, thought, like a child new born, every thing touched his eyes, even the clouds themselves, so that there seems to be a kind of visual contact, as well as in hearing, tasting, smelling, feeling, or he could not distinguish the distance. The structure of the eye is admirably curious, and the ear not a little so; light is quicker than sound. Loud or strong sounds hurt the auditory nerve, as strong light does the eye; when deafness is occasioned by cold, there is no cure so good as tar mingled with melted butter, put into the ear, or to prevent cold; it is also the best cure for rheumatism, either mixt or alone by itself, and for felling hoven flesh or swelling, except by a strain, which chicken-weed roasted cures if applied hot, and the part being anointed with fresh butter; for a bruise, botch, or ulcer, a piece of fresh sheep's, &c. skin is best, unless putrescent, and then a slice of a turnip boiled is best, and each changed as need requires.

Particles from bodies mingled with the air, affect the nerves of smelling, which warns to avoid what is hurtful for health; for all ill savours are hurtful, as they shew the air is corrupted. Houses should be kept clean within and without, all uncleanness spoils the air, as standing water or mire, especially in hot seasons, the lungs and the blood in passing through them are polluted by bad air, and the breast is affected by it. The breast is separated from the belly by a partition called the midrif, which moves up and down by breathing. The two lobes of the lungs and the heart infolded between, are contained in the breast, they play like bellows after birth, by respiration, as the gills of fishes do, which serve for lungs. Before birth, the blood does not pass through the lungs as after birth in respiration, one respiration serving both the mother and the foetus, but ascending it passes from the right side, (auricle) of the heart through it to the left, through the oval hole, and descending, through the arterious duct, turned afterwards into a ligament, a small portion only passing through the lungs for their nourishment and growth, but after birth, there is as much passes through the lungs in a given time, as through the whole body. If dipping in water after birth were frequently practiced, to keep the passages open, that the blood could pass through as before, and circulate without breathing, or the action of the lungs by the air, then the animal would not suffocate below water. When the pores of the skin are stopt or shut by cold, it prevents perspiration, and the matter retained oppresses the
lungs,

lungs, and makes them give the effort, called coughing, to throw it off. The proportion of the excretions is said to be this, 16 ounces by urine, 4 by stool, and 40 by insensible perspiration; warmth by clothes to confine the natural heat is the right way to keep the pores open, the lungs consume by putrefaction of the juices. The belly contains the folds of the alimentary canal, called bowels or guts, divided into six portions, and the spleen, the liver, kidneys, &c. and is divided from the lower part, called the pelvis or bason, by the peritoneum stretched around it, as its name signifies, containing the bowels. The liver changes the foulest of the blood, as it must be by its circulations before it comes to it, into gall, to help the digestion, when it mingles again with the blood it produces jaundice, the breasts change blood into milk, but the kidneys seem to separate water from the blood. Animals and vegetables have their origin from putrefaction; digestion seems to be a putrefactive process, and all diseases seem to originate from the same source, even inflammatory fevers, hence the best medicines used are antiseptics. All things spring from their contraries, said Socrates the father of Grecian wisdom, the wisest Pagan, both in natural and moral philosophy. Death arises from life, and life springs from death; and Paul, a great Grecian philosopher, and an inspired apostle, speaks in the same way, and many physicians, that which thou slowest is not quickened except it die; however, I hold not this theory from any fondness of my own for it, nor on account of any authority, without conviction of its truth. I hope all who desire the name of chymists will grant, that fermentation in all its stages is a putrefactive process, and proceeds from a tendency to putrefaction, in which it issues, for though liquor or spirit may be got from the vinous or hot stage, that will keep and preserve other things free from putrefaction for a certain time, yet the general tendency, as appears in the natural event, was putrefactive, and the same is the case with the acetous acid, or sour stage. Vegetables must undergo these in the stomach, and also the last, called the putrefactive stage of fermentation, which animal food only undergoes, in order to digestion, and hence the reason that it is sooner digested than vegetables; and the production in animal generation arises from the fermentation of the seminal fluids, which is the real stimulus, produced by the one on the other for fecundation. Whatever evidence any physicians think they have to the contrary, is certainly a mistake; and in this way there is a reproduction of every thing from itself, and that diseases originate from debility and putrefaction, and sometimes renew the vigour, health, and soundness, and in a degree the youth is also evident; and though the vital principle is the chief antiseptic, and prevents entire putrefaction, while it remains, which nothing can prevent when it is gone, yet, in the circumstances proper for it, this does not prevent a reproduction, the refuse of the food not applied to nourish the parts is putrefactive, which also shews digestion to be a putrefactive process, promoted by warmth and action. Salt, though an antiseptic in a certain

certain
tion
for a
stam
caus
and
being
it rag
thy
with
them
or m
sick
pure
air,
all w
varie
tity
knew
luxur
to th
and v
attain
netian

He
This
them
requer
flesh.
wome
grief,
on tw
the n
sourc
laying
death
26
to th
offspr
fecun
nal fl
diseas
more
be di
ter an

certain quantity, is a septic in other cases, the saccharine production of the vinous fermentation, and the acid of vinegar are antiseptic for a time, a fulness of fluids and solids oppresses and weakens the stamina vitæ, and produce debility. A poor watery weak diet also causes debility, or weakness of constitution, and habit of body, and those that keep the middle way, will scarcely have any diseases, being proof against infection, as Socrates escaped the plague when it raged at Athens, by exercise and pure air, and such have a healthy offspring; we have known some such childrens teeth produced without any pain, so that their mothers wondered when they saw them, not knowing how they came out; and if such catch the pox, or measles, by the society of those that have them, yet they are not sick with them, having only a cutaneous effect, if the blood is kept pure by means of simple, temperate, or moderate pure diet, pure air, and proper exercise, it does not catch diseases, but as almost all who can afford it either eat and drink too much in quantity, or varieties, or take artificial drinks, and so use luxury either in quantity or kind, this is the source of most diseases; the philosopher knew, by the number of physicians any city contained, if it was luxurious, and laughed at the people going to the temple to pray to the gods for great health, when they had it in their own power, and went from the temple to plunge into luxury, see sure methods of attaining a long and healthful life, by Lewis Carnaro, a noble Venetian, written by him when near a hundred years old.

The first physicians by debauch were made,
Excess began and sloth sustains the trade.

Health consists in temperance or exercise, which purify the blood. This throws off gout, dropsies, and ill humours, and that prevents them, and keeps the mind calm and quiet. Nature is simple in her requests, and every creature, but man, lives on one kind, as herbs or flesh. Carnaro tells us, he abstained also from heats and colds, women, violent exercise, and late watching, and violent passions, as grief, fear, anger, joy, so dangerous, sudden death, &c. and lived on twelve ounces of bread, soups, eggs, and meat, and less when the natural cause of digestion abated. Corpulency or fatness is a sure source of dreadful diseases. Eating or drinking to that degree is laying in a rich treasure and stock of diseases, and often sudden death, and should be dreaded and avoided as the fire.

36. Parents that any way contract diseases, convey that treasure to their posterity. Whether in all animals the male contains the offspring, perfect in all its parts, in a very small size, to be lodged, fecundated and nourished in the female, or whether the male's seminal fluid only stimulates and quickens the same in the female, the diseases of either are inherited, though mules as well as others, have more of the male than of the female; and if the mother and nurse be different, the dispositions, temper, humour and diseases of the latter are inherited. The laws of animal nature are two, the preservation

tion of the individual, or self-preservation, by nourishment, &c. and the propagation of the species: and as all laws imply some pains in the fulfilling them, with sanctions of rewards and punishments annexed to the due performance of them, or the contrary, so these laws are given cum periculo, with a peril in going beyond what is necessary for the support of the individual and the species; but as Pliny, the natural historian, says, it is hard to say whether nature is a kind mother, or a severe step mother, so that the very practice of these laws is given with a penalty, taking food always raises a degree of fever;* and the practice of the second law is accompanied with convulsions or palpitations, tremor, epilepsy, and sometimes sudden death, but always with languor and dibility.† That periodical evacuations of the spermatic vessels are salubrious to the constitution, and hence the propensity to it, as some medical men pretend, is refuted on principles granted by themselves, for they condemn periodical evacuations of the hæmatic vessels, the case being entirely analogous, or using phlebotomy at any time, but in a disease that requires it, as it introduces a bad custom, and thereby induces a plethora, which may also be disused and got free of. As for propensities, they are not arguments in all cases, (that one is a natural instinct for the support of the species,) it is yet undecided whether the desire of self-preservation, or that of propagating the species, and also whether that of acquiring knowledge, or of communicating it, be the strongest, and yet none will say the latter, nor gaming is necessary for the constitution, nor that cruelty, or the passion of revenge, in which some have their greatest pleasure, is good for any constitution, but the contrary, and yet the poet says, *est vindicta bonum vita jucundius ipsa*; and in short, it is easy to shew, that it is not beneficial to any constitution in any case, and therefore the motives to matrimony ought to be the rational and not the animal ones. A philosopher defined *celebacy coeli beatitudo*, that the pains in performing the laws of animal nature might cause to aspire after the celestial state, where they have no place, there being no occasion for them, as there is no hunger nor thirst, disease nor death, they marry not, as they die not. As taking food always produces fever, what violence do they offer to their constitutions who eat and drink long at a time, sitting at table several hours, or a good part of the day or night, and seeming to live, only in order to eat and drink, making their bodies as it were an engine or machine to elaborate and work off meat and drink as a mill does grain, or any stuff. A small quantity of simple plain food is sufficient for nourishment, as Carnara found, after giving up with luxury and dissipation, which subjected him to so much distress, finding sobriety and temperance a rational comfortable way of living, not gratifying his appetites, passions and inclinations, and devouring the portion of the poor and needy; for every one is but a stew-ard

* Cull. prac.

† Greg. con.

and of what he possesses under Providence, which entrusted that to his charge, of which he must give an account. The man that did not squander away his talent, but only did not employ it for any good purpose, was punished.

37. The very learned Dr Derham, in his physico theology, p. 316. observes, that men are ready to think their wit, learning, genius, riches, authority, &c. are works of nature, or of fortune, or owing to their own diligence, subtilty, or some secondary causes, that they are masters of them, and at liberty to use them as they please to gratify their lust or humour, or satisfy their depraved appetites, and murder precious time, the seed time for eternity; but it is evident they are the gifts of God, and so many talents entrusted with us by the sovereign Lord of the world as stewards, for which we must give an account, Matth. xxv 14. It is not enough not to abuse, neglect, or hide our talents and gifts, but we must not let them be idle or useless: we are not born for ourselves but for society, says Plato the divine philosopher, for the good of others, but kings and others, called great men, who have gotten riches and power, think others were born for them, except Titus the Roman emperor, &c. who thought like Plato, and acted accordingly: like him, all that are in easy, and more especially if in affluent circumstances, ought to keep all in easy circumstances with whom they are concerned, as Providence does them, whether they be labourers, tenants, or whatever else, otherwise they will incur the doom of him in the parable who did not treat his servant as his lord treated him. It will not serve for an excuse, that they gave at the common rate of others: if others did not what they ought, they should have done it, and set them an example. The wages and prices of some mechanics and labourers, and dealers, are shamefully little, as of spinning, and those that carry the most useful commodity, water, &c. A certain philosopher seeing drink not produced by nature but art, at a great rate, some of which being made of what should feed the poor, to poison the rich, and sumptuous luxurious dishes, said, there is great robbery here, we have too much, and others not enough. This is robbing the poor to ruin our constitutions; yea, devouring their very flesh and blood, and could not with good relish take the necessary supplies of nature, for reflecting how many pine in want, and far less spend in amusements and pleasures what would supply their necessities. It is as difficult or impracticable for the bunched or tower backed camel to pass through the needle eyed gate of Salem as for a rich man to enter into the kingdom of heaven, Luke xvi 25. Job could not eat his morsel alone, but gave the needy a share of it, ch. xxxi.

— O pity every woe,
'Tis what the happy to the wretched owe.

It is not luxury of table, dress, furniture, equipage, retinue, titles, power, riches, high stations, or offices, &c. that constitute

true greatness. The way to excel others in greatness is to do more good than they. Paul distinguishes between a virtuous man and a good man, Rom v 7. This is what the Latins call *generosus*, a gentleman, and the Greeks call a nobleman, *dios divine*, a saint. True nobility consists only in virtue.

Greatness by virtue's only understood.
None's truly great who is not truly good.

Such only are greater than others, and exalted above them in true pleasures and enjoyments that will never fail. The way to have both honour and esteem, or love; nay, I had almost said adoration, is, godlike, to pity the wretched, and do good, liberally supplying all the needy they know, or can supply. This would gain the favour of both God and man, without which they are hated and envied by those who seem to do honour to them. It is shameful to see some loaded with superfluities, corpulency, &c. and others want the common necessities, meagre with want, and oppressed with labour, which they are unable to bear, by reason of infirmity or age, some in gorgeous robes, and others in rags, not having shoes or cloaths to defend from the severity of the winter. If the rich would agree together, each to bear their proper share in relieving the wretched, as they do in forming plans for gaming and other amusements, feasting and dissipation, with far more trouble, and spend the money in relieving the distressed, which they spend on useless dogs, birds, horses, and all kinds of extravagant needless expence, and not lose the vigour or use of their limbs, by being carried in chariots or chairs, deprived of the free air, in a way so ridiculous, and hurtful to health, they would have infinitely greater satisfaction on reflection in distress, and at death. Psal. xli 1. Matth. xxv 42. &c. 1 John iii 17. They ought to use as plain food and cloathing, &c. as others, and shew their superiority, and a god-like greatness, by pitying the needy, and doing good, which would make them adored. There are some who do so, but from misunderstanding the precepts, Matth. vi. which only forbid doing it from wrong motives, and for vain glory, they conceal it, whereas they ought to let their light shine in this respect, according to the general precept, to lead others to follow their example. A certain baronet, &c. are celebrated for being fathers to the poor. It is a shame to rulers and magistrates to have any in want in their bounds; it would do them more honour to employ the public money that way, than in any luxury, or unnecessary things; and clergy do nothing, if they do not stir up the people to charity, lest self-deceivers might think they have the love of God without this. The Apostles tell such enthusiasts and solidians, that this is the only proof of the other, 1 John iii 17. iv 21. Ja. ii 16. 17. Some think it is enough if they do no ill, but they must either do all the good they can, especially to the needy, and employ all their talents, or suffer the wicked doom,

doom, Matth. xxv 42. The curse of heaven deprives the rich of satisfaction in the midst of all their abundance, and imbitters their enjoyments, and blasts their substance, because they rob the poor of their portion, Psal. xlix. Health of body and peace of mind are to be found in the cottage of the poor labourious industrious part of mankind. The favour of heaven sweetens their enjoyments, as it does these of those that commit not the theft and robbery of withholding the needy's portion, but increases their substance and blesses their posterity. Prosperity, if not thus employed, is a curse, that makes them flee to folly and to frenzy, to avoid their own thoughts.

O solitude, from whose all-piercing eye,
The wretched herd of fools and villains fly.

And when confined to it by indisposition, they are in dreadful anguish, being tormented with the agonies of low spirits, in a melancholly gloom, which often makes them kill themselves; and if they learn not to enjoy themselves alone in youth and health, when they have least need of pleasures, though the only time they can relish them, they must be miserable when deprived of all public amusements; gaming, &c. leave them doubly melancholly when past, and therefore they madly plunge into the same folly again. The sick in body call for aid, the sick in mind still covet more disease. Of how great importance then is it to learn to enjoy one's self, with books that contain true knowledge and piety, that will relish when the evil day of distress, &c. comes, and train up their children thus by example and precept; but the management of children both naturally and morally is unknown, and hence so many diseases and vices.

§8. The children of savages are not deformed, feeble, or sickly, hence the false allegation that they throw away such when born. The management of new born children, says an eminent physician, is so simple, that it is amazing any should miss it. It is only to wipe any thing off them needful, to wrap them in clean linen, cover them so as to be warm, and put them into the bosom to suck as soon as requisite, their mother's milk being nearest a-kin to her blood, which nourished their constitution before. Any thing else is foreign to nature, and to the animals which are led by nature, and gives gripes, colics, &c. If they seem insensible when born, to recover them by gentle warmth and motion, not applying any spirits to them, nor bandages to squeeze and deform them, but to let them be in a loose easy posture. It is remarked, that every nation makes the head of what form they please naturally in figure, and morally by education, as it is conical when born, and the parts of the skull not joined above, the ends of them passing over one another, and some make it square, others round, others oval, oblate, oblong, &c. washing, or rather dipping them in cold water daily, pre-

vents the rickets. Nurses, by taking improper meat or drink, ruin childrens constitutions. Always suspect worms when sick. They should have as much open air and motion as possible, and be accustomed very early not to get what they wish for, by taking them away out of sight of it, and be oftentime deprived of their will, to learn them to bear crosses through life, otherwise they become so self-willed, as to break through whatever is opposite to their inclinations, and break their hearts, or actually kill themselves when they meet with disappointments, and they should not be dandled or carressed even at the earliest period, nor any notice taken of them, but to do what is necessary for them, as when they see others fond of them, and admire them, they become giddy, and think they have some excellencies, and should be humoured and have their will, which, if they get when little, they take when grown big, and spurn at advice, and fight with parents or masters that would deprive them of it; and such as are most humoured and indulged have least affection and regard for it, and occasion as much sorrow and aversion as they were the objects of fondness before. Children would be wise if they were wisely managed; but there is not one of a thousand, especially mothers and women, who is not a mere child in the treatment of children. When they are soothed and flattered they turn giddy and inattentive to either learning or business, and will do nothing for themselves as long as they are dressed, &c. by others; but nothing should be done for them that they can do themselves, and as soon as they can do any work, they should be trained to gain their living in due time by some useful calling, tho' they were heirs to never so much. By reverse of fortune, kings have been obliged to labour in a mine to gain their living; but if they are bred idle, they will not be attentive to learning. They should be taught to obey all that are older than them, whether servants or others, else they will become disobedient to all others. If it were possible for parents to conceal their fondness for their children from them they would prevent their ruin. The antient Persians and Spartans reckoned children belonged more to society or the state than to their parents; and knowing the ruin of society arises from not training children right, took them from their parents to prevent their ruin, and had them all bred together as brethren in the same family, with a public spirit, and the same diet, discipline, and education, and exercise; for example and precept are both useless if they get their will. It is possible to train them with as great a fear and abhorrence of bad company, and of cruelty, and of every vice, as of venomous beasts and the fire. Witness the hatred and abhorrence of other religions, countries and customs than their own, which they insensibly imbibe from their parents example, as they do the love of money. They are strongly impressed with the attachments and aversions of others. The children of Mahomedans, &c. are impressed with such an abhorrence at lying, theft, &c. that if one seem to question or doubt their word, they say, takest thou me to be a Christian.

lian, *i. e.* a liar, and if they lose any thing on the road, and find it not when they return to seek it, they say, a Christian has been here. None of themselves will touch what they find lost, but let it lye till the owner return to find it. If they are not taught to avoid doing hurt, or giving pain unnecessarily to any creature, to prevent savage dispositions, and to cultivate humanity. they are capable of nothing good, but of every thing bad, carressing, flattering, and commendation, with all the fatal influence of blind indulgence, tattling and sporting with them, make them arrogant, and think they can do nothing wrong, and have a right to do what they please, and become giddy and fractious that they cannot be guided, and know not what they would be at, being so fretful and peevish as to spurn at every thing, strike and do mischief. Correction is not severe enough and does more ill than good, if it leave them as obstinate or more so than before, for then they become such tyrants, that none can live with them, or be a slave to their humours; hence they become prodigals, pests to society, and run headlong to their ruin, and bring down their parents gray hairs with sorrow to the grave, who then see their former immoderate fondness was madness. All familiarity spoils weak minds, if discipline and instruction be not used timeously, they will be like seed sown out of season for no end. If they saw their parents as desirous and anxious about virtue and happiness, or heavenly things, and as indifferent about temporal things as they are the contrary, such an example would have a happy effect, without which instruction can have none, and neither of them can have effect without timeous proper discipline. If parents were wise and good, children would be so too; but those reckoned the wisest, best and greatest of men are very often the greatest fools in the management of their children, being so blind to their faults, that they see nothing wrong they do. A remarkable example of this kind, though accounted one of the best of men, was never reconciled to any that told him any of his children did any ill, and they turned out all prodigals. If some proper punishment were inflicted on the parents of such as come to public justice, there would not be one for a hundred; they surely better deserve it than the families of such as kill themselves deserve to be deprived of their effects, which is certainly unjust if they no way occasioned it, nor could prevent it. What was said of diet before, ought particularly to be observed with regard to children, they are the sure heirs to the dismal inheritance and treasure of the diseases of their parents, whether contracted by themselves, or conveyed as a stock of original sin and corruption of nature from their progenitors. Diseases are said to be either imported from other countries, with the luxuries of life, or indigenous, and these either hereditary or got by infection of some kind or other.

29. The poet observes, that the seas were nature's barriers and boundaries, to divide different regions from one another, every country containing what was necessary or proper for its inhabitants. The wickedness

wickedness of mankind caused them first to be destroyed by a flood, and after that the earth to be divided by seas into different regions, to prevent a general corruption by depriving them of the opportunity of corrupting one another. The greater the croud or concourse, the greater the corruption, and increase of diseases both natural and moral, they all add to the common stock. The islands were joined to the continents, and they to one another after the flood, till the earth was peopled. America was connected with Africa till about 300 years after the flood, by a tract of land, called Atlantis, which gave name to the Atlantic ocean, after it was swallowed up by an earthquake. Acofta's history of the West Indies mentions, that they had still retained fresh the memory of the deluge, and of the man and his family saved in the boat, *i. e.* Noah. Plato, in Cratylus mentions, that when he was at Sais in Egypt, the priest of it said, you Greeks are always children in the knowledge of antiquity. It was a great speculation with them what the state of affairs might be in that large country, cut off from them by an earthquake. It is still nearer Africa by a half than it is to either Asia or Europe, being but 500 miles distant, as to the connexion at the frozen North, it is little explored. If it is said, how would the gospel have been propagated beyond seas without shipping? Philip was carried off from the Ethiopian miraculously, and the apostles could have been carried over seas in the same way speedily, or walked on them, and if Christ or they went over in boats or vessels, it was to have an opportunity to teach and do miracles among mankind where ever they were. Heber had a son called Peleg, because in his days the earth was to be devided. Divines, ignorant of the Hebrew, suppose mankind became so numerous in his days, that they could no longer have all things in common, as at first, after the creation, and the flood, called Saturn's reign by the poets, and the golden age, when there were neither calamities nor crimes the cause of them, nor servants, and when the Romans kept the Saturnalia festivals, they let their servants go free, and served themselves, but Peleg signifies a geographical division by land and water, hence Pelagos and Pelagus, the sea, there is another word that signifies a political division. Children, in the sacred line, had prophetic names given them, as Noah, Methusaleh, &c. &c. presaging some future event, and others had names denoting some present or past circumstance, beautiful examples of which abound in the scriptures. The origin of calling children after the names of relations, &c. was from the Pythagorean philosophy, which taught, that the soul of one person at death enters into another, and thinking that they would most readily enter into those called by their names, they gave children the names of persons of merit or virtue; as for surnames among us, some were called after their occupation, as smith, &c. others after some district, as Scot, &c. others after the colour of their heads, as white, &c. others in the Eastern manner were distinguished by their parents, as Joshua the son of Nun, or of Josedeck, ben in Hebrew, bar in Syriac

as Bartholomew, mac in Celtic, fits in Welsh, o in Irish. all signify son, though some by o mean grandson, which the French call little-son, as grandfather is greatfather. The poet considers and represents the attempt of crossing the seas as contrary to the design of their author, who set bounds to keep nations from discord, &c. and as impious and daring as that of heaping mountain on mountain to scale the heavens, which story is taken from the tower of Babel. Phæton's misguiding the chariot of the sun, is from the burning of Sodom, &c. by a thunder storm without rain, which always has a sulphurous smell, hence said to be by fire and brimstone. The lake of Sodom indeed is said to be such as no fish can live in, and the fruits, as apples, &c. near it, though fair to the sight, to fall to ashes when touched, hence the proverb, apples of Sodom for any great deceit. Deucaleons and Ogyges floods are both taken from that of Noah. The poet, ode iii book 1. says, in vain God providently divided lands by the ocean, if impious men will pass over what they ought not to touch; the human race, bold to attempt all things, rushes into forbidden wickedness, hence consumptions, and a new tribe of fevers came on them, and death hasten its pace slow before, Dedalus made wings to fly, and by our wickedness we continually provoke God to punish us.

40. Fevers, of which the plague is only a highly putrid malignant species, make great havock of persons of every age, their proximate cause is a corruption of the blood, and that is from foul feeding, by luxury or otherwise, or from whatever corrupts the blood, as great heat, damp, cold, impure air. The pollution of marshy damp places is reckoned the only cause of intermitting fevers, by the great Cullen; but I have known often, from high foul feeding, from foreign food, from the fruits, nay, and the milk of that country whose food gave it to strangers, such are supposed to turn to remittents, continued, &c. Personal pollution produces fever, *i. e.* if the perspiration or effluvia from the pores be confined by foul clothes, places of confined air, or if the breath be confined, though the perspiration from the pores should have access to escape; either of the two would poison one soon; hence appears the need of free pure air. All places where filth and pollution are, corrupt the air, almost equally ill, either within or without doors. A way of living can be chosen by such as have no necessity to expose themselves to danger in towns, &c. to bid defiance to fevers, and most other diseases, too are hurt by too high foul feeding, and the want of sufficient exercise; for one that is hurt by too poor living, and too much exercise, though a poor watery diet, and great fatigue and heats are hurtful or dangerous. Some hurt or kill themselves through vanity, in trying how much they can eat or drink, or how great burdens or fatigue they can bear, and how strong they are, by uplifting great weights, doing great tasks of labour in little time, leaping, running, &c. for the poor childish vanity of exceeding others. Such are mad and deserve neither advice nor pity. The animal machine cannot bear
great

great stress; they murder their labourers, and cruelly butcher their useful animals, that strain or oppress them. Such savage monsters will have judgment without mercy from the judge of the world, as they shewed no mercy; there are precepts given for shewing mercy to beasts, by him that made them. Nineveh was spared not only on account of the men that were in it, but the beasts. None should be long in one posture at a time, without moving, either by day or night; turn often in bed, ly not long in one position, nor stand or sit long without motion, especially if studying or thinking deeply. From experience I would guard young students against the bad effects of it on the stomach, and all the constitution; take often smart exercise, beware of evening air; late study is as hurtful as damp beds, the only safety in them is to sleep with the vest on, or not in the sheets, but above them. People should cause some of the family sleep once a week in all their beds, if they wish not to be the death of their guests. Houses with damp floors or walls, are dangerous also, and give sore throats, for which turn out the inside of the stocking foot, wrap it well heated to the throat all night; the more dirty, and if wet with urine, the better. Almost all diseases are from the irregular disorderly practice of the two laws of animal nature. Many and grievous ones spring from that of the first. The gout is from it alone as Dr. Cullen observes, the apoplexy, epilepsy, sudden strokes of the palsy usually, &c. too great cold, especially wet cold, is a cause of some, as the squincy, and that kind that attacks the throat and lungs; there is great benefit and very little danger of dry cold, except in very severe frosts, or being long exposed to it, or without exercise. The great danger of wet cold, is when there is not exercise to keep warm, or if there be in not changing clothes as soon as it is finished, if wet with rain at exercise without doors, or sweat without rain, but cold and wet in the feet is chiefly dangerous. Dr. Boerhaave's three rules were, to keep the head cool, the feet warm and dry, and the belly open, and bid farewell to the physicians. One should not rest immediately after hard exercise, but begin and end deliberately, nor put off clothes when warm; and when work is quit, if warm, put them on immediately. The most grievous diseases arise from unseasonableness and disorder in the practice of the second law of animal nature, as the leprosy, scrofula, and scurvy, at improper seasons, forbidden by nature. The small pox is the progeny of the leprosy, and imported first like many other diseases with foreign luxury. It is a fable to say, the scrofula or king's evil, &c. are only hereditary, or gotten by infection; for, if we trace them to their original, they were not so, and they are produced the same way as at first. The scurvy is often from the same source as the scrofula, being a species of the leprosy. I am amazed that Dr. Cullen knew only one kind of it, and thought there is no other than that which is gotten by salt provisions, which a vegetable diet cures perfectly, and restores the strength, tho' greatly weakened by it, which is always the case, which shews that a vegetable

table diet is not only sufficiently nourishing and medicinal, but affords strength, and even recovers it when lost by the putrefaction and debilitating diseases produced by animal food. I have known a species of the scurvy hereditary, and so certainly hereditary, that some fathers held it as a sure mark of the certainty of their offspring, a species of the leprosy acquired as aforesaid; it is amazing that the venereal disease should be said to proceed from infection alone, and that there are two kinds of it, which are only two degrees. Unity, concord, social happiness, and matrimonial friendship, forbid man to have sexual commerce with more than one; but the most intimate laws of nature forbid that to females, and from the violation thereof proceeds that most dreadful disease, the most poisonous plague virus lues, whether from a malignant ferment, as some chymists think, or from an increase of animals, which abound through all nature, and become noxious when nourished above measure by any adventitious cause, it was, and is, and will be produced the same way while the same cause takes place, and cannot possibly be from any other source. The mistake of most, but not all physicians herein is amazing, that it is got soonest from infection, and produced much more slowly, the natural way is certain, most part of peasants think fermentation is produced only by yeast or barm, in vegetable matters, and uncertain about its origin, have a report, that it was got out of a bear's mouth, being the foam of its raging madness and fury; but chymists, and men of penetration, know that vegetables will ferment themselves, or undergo that change by the concurrence of heat, moisture, and air, though much more slowly, and not in the absence of even any one of these. Dried flesh does not spoil, nor any flesh in a great frost, nor in a vessel emptied of air. The yaws or sifens is the progeny of this disease. It is no certain mark of the difference of diseases, that a medicine which does good in the one does hurt in the other, it ought first to be considered, whether it is not so in different stages of the same disease. The yaws are said to have been imported from Africa to America with the negro slaves, and from thence to Europe, as the venereal disease is said to have been. It is astonishing that Dr. Cullen never saw the yaws, as it rages through large extents in many parts of his country, where it never was brought by importation, but it seems it has never been in his neighbourhood. We have seen the nose broken with it, as in the venereal disease; by the description of the commencement of this disease, it would seem to be a judgment, as the leprosy seemed to be among the Jews, when they applied to the priest for it, and if it and the yaws have raged and made ravages in a far greater degree and extent since the wicked ravaging of America and Africa, whether it be judicially or by the increase of vice, it might serve to convince of the wickedness of plundering the one country, and making slaves of the inhabitants of the other.

41. That of slavery is of all wickedness the most infernal, as the Abbe Raynal observes, it is contrary to reason, humanity and justice;

L

but

but that any profess the Christian religion, and go to church that keep slaves, or deal in them, is beyond measure astonishing; but as some patients will not obey their physician's rules in eating and drinking, &c. and yet would be whole, and some scholars will not obey their teacher's dictates, and yet would be learned, so many who will not obey the law of Christ, wish to be saved by him, and obtain the kingdom of heaven; for all men wish to die the death of the righteous, and to have their latter end as his, like Balaam, who loved the gain of unrighteousness, but the judge of the world will not acknowledge such, as he has declared, but condemn them to the punishment of hypocrites and unbelievers. What astonishes above all is, that none of their clergy, that we have heard of, one excepted, who gave them faithful warning and left them, have been faithful, though the first thing they should have told them, was to give up with slaves, or the kingdom of heaven, as slavery and Christianity are as opposite as light and darkness, fire and water, heaven and hell. Those popular ones that were so active and zealous to get free of British oppression, should first have persuaded them to give up with tyranny over others, which we never heard that any of them did, no liberty, nor any thing else can profit or do any good to such as are the slaves of vice and wickedness, therefore America and France, and every other place, should first have a moral reform, before they set about a civil reform, as they can have no enjoyment of civil liberty while they are in voluntary moral slavery. It is strange that mankind, for the short uncertain unsatisfying enjoyments of this world, that cannot free them from disease and death, would lose peace of mind, the favour of God, and sell themselves to the devil and damnation, and be so monstrously wicked, as to bring misery on their fellow men. Every one's health requires as much exercise as is fit to gain food and raiment sufficient to preserve from hunger and cold, and to be idle and procure diseases, or to amass riches which are troublesome either to keep or spend, or to make their children idle and vicious, as idleness is the nurse of vice, they would plunge themselves into everlasting destruction. The Abbe Raynal admires the wise saying of the native Indians, the earth that nourishes us this year, will do it the next, and since it supported us it will support our children, so they were great fools to vex themselves in vain; it is an accursed country, being got by robbery, plundering, and murdering the natives, the rightful possessors, and cultivated by slavery, had the European pretended Christians but metamorphosed ones, as every established church is, intended to do good and promote the temporal and spiritual happiness of their bretheren of mankind, and their own, they would have taught the natives agriculture and Christianity, and then they would have admired them and invited them to settle and incorporate with them, as they have done with the methodists and quakers, who alone act like rational beings and moral agents or Christians, all possessing humanity, wish that country, and the other accursed one disjoined from it by earthquake, as if it had

been

been intended to prevent that criminal trade and correspondence, to go the way of the land that joined them, as the one sells its inhabitants, and the other buys some, and steals others, which the remarkable division noted in the name of Peleg, did not prevent.

42. The Pelasgi, the first inhabitants of European Greece, were Peleg's posterity and had his language, before the Ionians, Javan's posterity possessed it, so the Lacedemonians and the Jews were related, 1 Maccab. xii 21. Peleg denotes neither a political division, nor one by language, neither was there any division of language at Babel; every child in history knows the common opinion that all the different languages in the world originated at Babel is false, letters were brought from Phenicia into Greece by Cadmus, *i. e.* the orientalist, (hence academy for literature,) when he came to seek his sister Europa, who was ravished, and not daring to return without her, he built the city Thebes in Boetia, and taught letters and arts, as the making of brass, &c. in the time of the judges of Israel, the Latin is formed from the Eolic, or most feeble dialect of the Greek, on the same structure, but simplified; the languages of modern Europe are derived from the Latin, as the Italian, Spanish, Portuguese; the French is a composition of the Gaelic, which was the language of that country when Cæsar the robber conquered it, and a mixture of the Latin which the conquest introduced, and afterwards of a mixture of the Teutonic or Dutch, by the Franks in 420, from Franconia in Germany, that source of nations which over-run the Western Roman Empire; the English is a composition of the Gaelic, the primary language of Britain and Ireland, and of the Teutonic or German, introduced first by the conquest of the Saxons, and next by that of the Danes, with some of the Latin introduced by the Roman invasion before these two conquests, and some of the French introduced by the conquest of the Normandy robber, commonly called William the bastard, whose posterity have continued since; many Greek words are mingled with all these, as the technical terms of the sciences. The primary languages of Europe are the Teutonic, Celtic, and Slavonic, all of German origin, the Germans call themselves Teutchers, and their country Tewtchland, or Dutchland, from Tuifco their founder, the Romans, Italians, and English call them Germans, *i. e.* brave men, the Spanish, Portuguese, and French call them allemans; *i. e.* all man, of the same import; Sweden, Denmark, Norway, the Netherlands, called low Dutch, and Switzerland have dialects of the same language; Cluverius, a learned geographer proves that the Gauls or Celts, and the Germans had originally the same language, as Mair, another geographer observes. The Abbe Raynal observes that the German is the original mother tongue and native language of Europe, the Slavonic is the language of Russia, Poland, &c. The vanity of many nations made them pretend to prodigious fabulous antiquity, some counting their years by the moon, in regions where the day and night are nearly equal all the year, and consequently little difference of seasons, made 13
years

years out of one ; the Egyptians, and Babylonians under the Greek Empire, and the Chinese carried their antiquity far beyond the creation, though Fohi, whom the Chinese call their founder and first king, answers the characters of Noah, he separated from his posterity when they fell to idolatry at Babel, and went to China, where he planted the knowledge and worship of the true God, which continued 2000 years, so that if China has been longer without the gospel than most other countries so well civilized, it preserved the true religion longer, and never was conquered but once, whereby it scarce had any revolution, as to its customs. The language is in embryo, not fully formed, having 70000 alphabet letters, standing for as many words, they excel in agriculture, navigation, &c. they have many ridiculous modes, as that of thinking little feet are neat for women, and confining them in a frame from growing above six inches, so that scarce any of them can walk surely ; the Jesuits attempted to plant Christianity there as in all other parts since the reformation, and had great merit in the hardships and persecutions they endured, but though they were the most learned society of men, and had most polite accomplishments, by not conducting the matter rightly, they were driven out of it, after they were in a fair way to succeed by their gaining address, and they became so hated in Japan, that the Japanese will trade with no Christians but the Dutch, who say they are not Christians, being of a religion called Hollanders, and trample on the cross, to deny and renounce it fully, and their cruelty in new Holland is still worse, men will forfeit the kingdom of heaven for the short, uncertain, unsatisfying enjoyments of this world, contrary to the precept and rule of the author of that happiness, to seek first the kingdom of heaven with its righteousness, and then all other things needful will be added, as he withholds nothing truly good for them from such as walk uprightly, or do justly and love mercy, and walk humbly and devoutly before God. Some have aspired to such antiquity as to call themselves preadamites, or more antient than Adam the first, others would be without original as to progenitors and sprung out of their native land, the earth being their mother, which in some sense relates to Adam the first ; the antient Germans thought that men had grown out of the ground like trees at first. Hesiod the Greek poet, mentions, that oaks produced them and burst when they brought them forth, and the Arabians say, their pious forefathers inform them of an island among the islands of India, where men are produced without father or mother, and where trees bear women as their fruit. It is asserted by Geesdale, the first grammatical author of the low Dutch, that Flanders was the first part of Europe that was peopled after the flood, and that the language is called low Dutch from the situation of the country, not from its being of a latter or inferior origin ; however, the contrary has the general sanction of the enquirers into antiquity, though he has made up some concurrence of his opinion. In like manner, some Celts or Gauls have claimed not only the greatest European antiquity,

antiquity, but above all others in the world. Jones, a Welshman, on the origin of language says, the Celtic language was not drowned at the flood, and it suffered no injury at Babel, and others hold it to be the first language, and that the first language is derived from it; but some of them who know the first language, and have it both by rote and book, own it to be no language at all, but mere gibberish, like the other Northern ones. The most moderate of the Celts make their nation and language the first of Europe, as Europe has been called Celtia, but Europe has been called France, tho' a modern nation, and Africa Ethiopia, and whatever part of a country or nation, &c. strikes the attention of foreigners most at any time, is ready to get the name of the whole, as the British and Irish are all called English on the continent. The Celts came from the Cymbrian Chersonesus at a very early period, and seized on Gaul, so called from being strangers, and originally the same with the Teutonics; they were the best of savages, except the Goths, their Druids from *Deru drys* an oak, the oracular sacred tree of Pagans, were priests and philosophers, the bards, poets, the translators have put Druids into Matth. ii 1. for wise men, as the English translators put Easter the Saxon goddess into Acts xii 4. to canonize them. The Cymbri, Cymri, Gomeri, Celti, or Gauls, were a brave hospitable people, and the Goths respected the female sex so ill treated by other savages. The Cymbrian Chersonesus was on the North of Germany, they peopled Gaul, since called France from the Francs, and Holland, Britain, and Ireland. Some authors on the origin of mankind and language, suppose men were dumb at first, walked on four, and had tails like beasts and by what accident, or at what time they began to walk erect and got reason and speech they know not, but such notions merit no attention. It remains to consider if the antient Eastern languages originated at Babel, since neither the Western nor the modern did so, but they were all dialects of the Hebrew, differing less than the Greek dialects, and could be so well understood, that they would not have occasion to give up intercourse or fellowship, and leave of the building on that account. The passage is wrong translated, the word tower should be rendered temple, whose top was devoted to the heavens, and chiefly the sun, for drying up the waters of the flood. The words in italic letters are not in the original; the word rendered language, signifies lip or religious service, hence the same is called the calves or sacrifices of the lips elsewhere. They divided about the mode of worship, and quit the work and dispersed. See the most learned Bochart's sacred geography or Peleg and Canaan, on the original of nations, languages, and Pagan dieties, Stillingfleet's *origines sacrae*, Gale's court of the Gentiles, shewing they had all their letters, learning, &c. from the Patriarchal and sacred line. Shuckford shews that there was no different Eastern languages in Abraham's nor Jacob's nor Moses's time, nor any writing before Moses, for when Abram went out of Chaldea to Canaan, and from thence to Egypt, and afterwards to Abimelech,

Abimelech, king of Gerar, &c. wherever he went he found no language strange, nor Moses in Midian, nor the Israelites in Canaan, Phenicia, &c. nor Balak with Balaam. The Arabians, so called from Joarib, Jocktan's son, were descended partly from Jocktan, Heber's son, (from whom the language has been called Hebrew, and his posterity in the sacred line Hebrews, as Abram the Hebrew, Heber lived before the supposed confusion of languages,) and partly from Ishmael, Abram's son by Hagar his concubine; though, in order to have the honour of being reckoned the offspring of his principal wife, they afterwards called themselves Saracens from Sarah, though some derive that name from a word that signifies desert, when Esau's posterity called Edomites, or Idumeans drove out the Horites from mount Hor, and took possession of their habitation; they went and conquered Egypt after the death of Joseph, and hence a new king arose in the land who knew not Joseph, who was more afraid and jealous of the revolt of the Hebrews than the other inhabitants, as they were peculiar in their manners and religion, and a distinct people, therefore he oppressed them and destroyed their male children. The translation represents their language as different from the Hebrew, as Joseph is said to speak with his bretheren by an interpreter, who was only an interlocutor for honour, and lest his brethren should know him before the time he designed, yet when Jacob came to Egypt he conversed with Pharaoh without any interpreter, as did the Egyptians with Joseph's brethren; as for the different name that Laban the Syrian gave the heap of witness, from Jacob, it shewed only that they had different names for the same thing, for there is no intimation of any difference at any other time. Some indeed have laboured to make the Syrian, and others the Arabic the first language, but all that know either Eastern languages, or antiquities, know it is but a late hypothesis.

It is to be observed, that the first language is with no more propriety called Hebrew, from Heber, (the progenitor of a posterity who still retain it,) than the Greek language could be called the Socratic or Platonic, or the Roman the Senecan or Ciceronian; and as other languages have their name from the place where they had their origin, its proper name is the language of Paradise. See a very learned essay on the origin and progress of languages and writing. The very learned Shuckford observes, that if writing had been in use in Joseph's time, he certainly would have got letters conveyed to his father during twenty years, to let him know he was alive, but especially when he sent the message with his brethren to him to come to Egypt, which he would not have believed had he not sent waggons to carry him, &c. so it is evident that writing was then unknown in Egypt, but by emblems, symbols, or pictures, called hieroglyphics, though the most learned nation in the world at that time, and the chief source of learning to Greece. Many went and planted colonies in Greece at the foresaid conquest of Egypt, and many of the learned of it went to Babylon, where they were well received

received for their learning. As for Josephus' story of Seth's pillars being built before the flood, and inscribed with memorials of the sciences, to preserve them during the flood, to be known after it to survivors, it is like some other stories which that learned and excellent author too credulously relates; for though he says they were standing in his day, so that the Emperor, who sent a governor there every year, might have opportunity to inquire, yet if there were any pillars standing where he mentions, they must have been the work of a latter time, though the writing was effaced that it could not be distinctly read; for though such pillars should have stood during the flood, which is very improbable, and scarcely possible, yet it seems the Antedeluvians, except Noah and his family, who were to be saved in the ark, were so far from preparing for it, that like the Sodomites, they would not believe any destruction would come upon them: but if such pillars had existed, all the philosophers would have gone to learn the memorials they exhibited; but never any knew or heard of such but Josephus. As for the notion that Moses wrote the book of Job, when with the priest of Midian, it is without foundation, for Job lived in the time of Jesse, the father of David. Lokman, the wise, a great philosopher, was his sister's son, cotemporary with David, and was so famous, that he is mentioned in the Koran, and we find a number of the fables ascribed to Æsop in the Arabic of Lokman. It is most probable that it was written by Solomon, who was curious in collecting accounts, and wrote his own Ecclesiastes in a plaintive stile, on the calamities of human life. The bishop of London observes, that it is pure Hebrew, there is no Arabic in it. A learned author observes, that the Heathens had no records, nor eras, till several centuries after Moses. God gave revelations orally to Adam, Enoch, and Noah, and to Moses by writing. He learned the first alphabet from God himself, by the ministration of angels, in the first tables of the ten commands, Exod. xxiv 12. xxxi 38. Gal. iii 19. That Moses learned this divine art from God is evident, from the second time he was on the Mount, Ex. xxxiv 27. 28. Moses indeed was learned in all the wisdom of the Egyptians, but it is well known all their writings were in hieroglyphics, (representing knowledge by an eye, eternity by a circle, which has no end, murder by a dead man, with one standing over him with a deadly instrument in his hand, a solitary man by an owl, a hated man by an eel, &c.) Tho' Egypt was then the chief source of learning, to which wise men had recourse from all places. The Chinese, though a very ingenious people, have never been able to make out an alphabet since the death of Noah, but have a vast number of figures or marks, according to the number of words in their language. The various combinations of twenty two or twenty-four letters to express all our words and thoughts, is most amazing. The accounts of antient authors confirm the divine original of arbitrary language and writing. Moses first taught letters to the Hebrews, which the Phenicians received from them, and the Greeks from them.

them. Artificial language is wholly a figure, being considered philosophically as a system, expressing our reason and understanding. Vocal words being the signs of our thoughts, sentiments or ideas, and written words, or visible characters, the marks or signs of vocal words, or articulate sounds, hence the close connection that subsists between the idea and the expression. Words in sound by the voice make our ideas heard by the ear, and in letters make them visible to the eye. Natural language, as it respects sounds, features, aspect, and gestures, is common to the brutes, by which they have society with one another, and with us in a sort, by signifying their desires, wants, affections, aversions, as joy, grief, fear, anger, &c. &c. see Father Bougeant's philosophical amusement on the language of beasts, and of people born deaf, usually called dumb. Hieroglyphics is the production of human art, but arbitrary artificial language is above the power of human invention. The parents of mankind were endowed with it and reason in the most perfect state at first, and after generations have variously modelled the original language, and formed or derived others from it. The most learned Bellarmine observes, that the names of the Hebrew letters are the most antient, and from them are derived the names of all other letters, as all the antients declare, viz. Hebrews, Greeks, Latins, &c. &c. see Josephus' antiquities, Eupolemus, Clemens Alexandrinus, Eusebius preparatio evangelii, Augustine on the city of God, Jerome, they have significant names. A language of a proper or perfect form and structure, has no concurrence of consonants or vowels, the one being harsh and the other the luxury of harmony, nor any silent letters. Its radical words consist of a proper number of letters, viz. the fewest that make a perfect number and express an action finished or perfected by a single agent. It has a proper number of voices, and only the times that are in nature. Its original words are more sentimental and scientific than sonorous, and express original ideas, being definitions of things, and describe their natures. The original language only is of such a form, and excels all others as much as nature, or the divine art excels human art, none of the western or modern languages can express one half of its strength or beauty, though it is the simplest and easiest to learn as to its grammatical parts; yet, like the works of nature, which it describes, it may be a study for life, having the most pleasant beauties and variety. That the Hebrew is meant in Gen. xi. 1. which in Isaiah xix. 18. is called the lip of Canaan, is shewn by the Jerusalem targum, the Chaldee paraphrase, the Cabbalists in Gemara, Rabi Solomon, Aben Ezra, &c. &c. &c. on the place, by whom it is called the holy language, and signifies both language and lip or religious service. Neither was the Hebrew the peculiar name of that language then, there being no need of any term of distinction, nor any meaning in it, as there was no other language in the world till after the dispersion, which occasioned the primary language to be variously modelled into different dialects, by circum-

stantial

stantial differences in writing or pronouncing, the essential form and substance being the same, or languages to be formed from the original one, or from dialects of it, infinitely varied in their structure, according to fancy or rudeness, and numberless accidental causes, varied in such a manner as to have but a small resemblance in their structure, so as to be reckoned original languages, as the Scythian, or the languages of the Northern, &c. Barbarians, the Teutonic, with the Celtic and Sclavonic, and the refined Greek with the Latin. The Greek has perhaps a thousand words from the Celtic and Teutonic rude languages. Only the Hebrew, Greek and Latin are formed on a regular artificial plan, and such as are immediately derived from them, or formed on the model of them, and all others, of which we know any thing, are gibberish, and rude in their original mode, nor is it possible to reduce them to another state, without wholly metamorphosing them; that which was never the language of a cultivated learned people, and in which there are no writings of literature or taste, cannot be a polished language, tho' it might have been the language of a civilized people, or of a court, if they were only an illiterate people. In a word, all languages that have a concurrence of consonants, or silent letters, are rude in their writing or pronunciation, whatever their structure may be. The Greek and Latin, &c. are free from the latter fault, and the Hebrew from both. As Solomon possessed the most wisdom and knowledge, and treated all subjects of natural philosophy, &c. &c. and his court being the most splendid and elegant, as people came to it from all nations, and greatly admired it, the Hebrew must be a copious elegant language, and its structure is invariable, being the same in Moses and Malachi at a thousand years distance.

The genius of a language is its force, vigour, or energy, in which the Hebrew excels all. The idiom is the order of the words in which the Greek and Latin are very capricious, arranging them not in the order of the understanding, but of the ear, according to the sound rather than the sense. It is a mistake to say the Greek or Roman order is to put the verb, or emphatic word, last in the sentence; for it is to put them in whatever order the sentence can be made to run most musically, though the sense and the hearer be suspended till the speaker or reader come to the end, and hence the need of so many flexions and syntax rules for a learner to arrange them to find out the sense; but more declensions than one was not needful even for that, nor more cases than three or four, nor more conjugations than one, nor more times than three, a past, present, and future, and as to conjugations, Vossius says, qui finxere modos ratione modoque carebant. The syntax rules, and those for the genders, can be reduced to one third of the usual number or fewer, in a clear methodical manner. As for prosody, it is the most absurd whimsical thing imaginable. What Vossius says of the inventors of modes is perfectly applicable to Dactylus, Spondeus, &c. It has been said by the most learned and judicious, that the techical prosody is

of no use to one that has an ear ; and one that wants an ear can make no use of it ; but it can serve no purpose at any rate but to spend time in laborious trifling, perplexing learners with a slavish drudgery of useless memory work, which is the most tedious and laborious work, and should be made as little as possible in every thing. Verse authors only can be scanned, which does not serve in reading prose authors, or speaking. It is said, that knowing the quantity of the words in verse serves in reading prose, but the rules of prosody, tho' many, and often long, do not serve but for part of the words in a verse, and the rest are said to be short or long by the authority of the poet, and what one poet makes short, another makes long, and the last of every verse is always common. It is a whim to regret that we know not how the Greeks, Latins, &c. pronounced their languages, scarce any two ages pronounce a living language the same way, and the question is, which of all these ways is the right one? *mos est norma loquendi* ; but we can pronounce any language in the best way it could be pronounced at any time, if we are guided by reason and common sense. It is observed, that such is the genius of the English soil and climate, &c. that the axle of the chariot wheel is heated to the utmost degree at the first motion, or the beginning of the race, and cools as it goes on to the end. In words of two syllables, we ought to lay the stress on the last, and in words of three syllables, on the middle syllable, as one can neither set off at full speed, or stop at full speed in a race ; and in words of more than three syllables, to have the accent always beyond the middle syllable, and the same rules may serve for placing the emphasis in a sentence, except when some emphatic word, or the design of the speaker, or author, &c. must have it otherwise. As to the powers and sounds of letters, they should be such as not to interfere with one another, for that renders some of them worse than useless, by confounding them with others. It is a very great mistake, however common, to think that none understands any language, or can pronounce it like a native. This is often refuted as to the pronunciation, for if one learned it not too soon, before the organs of speech were well formed, nor too late, that is after grown to maturity, when the power of articulation was unalterably fixt, he will learn to pronounce it better than one who got a habit before the power of articulation was fully formed ; and as to understanding a language, it is certain that what one has got first by rote or habit, without judgment, the power of custom prevents him from knowing ever so well as what he acquired first with understanding and judgment. This I know to be the case with myself, and many others, and all know, that what is learned by principles or rules, or grammatically, is much more perfect than what is learned by rote, oppression and poverty made people, with languages, degenerate into a rude savage state, by ignorance, &c.

PAGAN PHILOSOPHY, &c.

1. In the primitive philosophy, we spoke of the Chaldean and Egyptian, Phenician and Indian philosophy, we reckon only the primitive philosophy to be antient; for as the Egyptian priest told Plato, the Greeks were always children in the knowledge of antiquity; to speak then of the antiquities of Greece and Rome is a bagatelle, and much more so to speak thus of the Greek and Roman churches, being but of yesterday, to any but children in antiquity. The latter Pagans differed about the origin and formation of things, or the world's original; and some of them that owned it ascribed it to other causes than the Creator, as chance, &c. Some of their opinions and schemes of it are unworthy of notice. Though all the antient nations, as the Egyptians, Chaldeans, Phenicians, &c. and all the primary philosophers, held by tradition that the world was created, till Ocellus, a Pythagorean, whom Aristotle followed, who lived after the last of the prophets, and not long before Plato; yet after-ones, to be singular, denied or doubted of it upon this principle, *ex nihilo nihil fit*. But they seem to be mistaken in their ideas here, as if it were alledged that any thing could cause, or give being to itself. In this sense their hypothesis is just, *ex nihilo nihil fit*. It is not meant that something was made out of nothing, but something was made to exist that did not exist before. The Academics, Peripatetics, &c. held, that it was made out of pre-existent matter, or that it was eternal as to both matter and form. Epicurus, or rather Democritus, from whom he had that notion, held, that it came into its present state by the casual concurrence of an infinite number of atoms, that existed in the regions of infinite empty space; but then, as Cicero observes, these atoms, by their casual concurrence, have never formed a city or a temple. Spinoza, a late philosopher, an apostate Jew, acknowledged no God but the frame of nature; and is said to be the first that asserted that God suffered, viz. when any part of nature suffered. Descartes supposed, that if God only created matter, and divided it into a certain number of parts, and put them into motion, it would have produced the world by the mechanical laws of matter and motion, or the whirling of vortices, without any more ado. His scheme seems to be composed of pre-existent matter and atoms, a little varied; as, first, that all the matter of the universe was divisible into infinite parts, and divided into many, all in motion, and of three elements or kinds, first, the sun and fixed stars; second, the planets, comets, &c. third, the heavens. Some of his particles were spherical, others conical, others triangular, &c. The spherical were made so by friction; the angles being cut off, became the subtile elements, and fill the void parts; and his triangular ones, wreathed together, make the earth. His particles, being impelled in his vortex, thus formed the subtile elements,

ments, heavenly bodies, and solid matter; but they cannot be self-moving, there must have been a first mover to put the planets in motion. His scheme is but a modification of the atomical. See Stillington's *origines sacre*. Cudworth's intellectual system. Clerk on the attributes, &c.

The notions of some of the antients tended to materialize spirit, as those of the moderns tended to spiritualize matter. We cannot but remark, that the notions of the antients, with regard to the motions of the heavenly bodies, were as wild and erroneous as they were with regard to the origin and formation of the universe. The Tolemaic scheme made all the planets, with the sun in the midst of them, revolve in orbits round the earth. This is indeed the apparent motion to a superficial observer; and the astronomical error of the vulgar, judging according to ocular or sensible appearance in a superficial manner: For upon a strict observation of the apparent stationary and retrograde motions, and the different magnitudes of some of the planets in their aphelions and apogees, the eye will discover that this cannot be the real motion. The Tyconic scheme is a medley of the Tolemaic and the true system, making all the planets but the earth revolve in orbits about the sun, but then making him with that system revolve about the earth. The notion of the *primum mobile*, or first mover, the seven solid chrystalline heavens, or the seven *spheres*, or orbs for the seven planets and firmament of fixed stars, were equally fanciful. See Martin's young gentleman and lady's philosophy.

A T H E I S M.

These schemes of the origin of the world, &c. lead me to consider an hypothesis that may perhaps by this time be thought to have been out of my design, as I have passed it over so long, I mean Atheism; and indeed it was pretty much out of my design, as all schemes of it are inconsistent and impossible. It is a question if there be a speculative Atheist in the world; such an unnatural monstrous production, nature cannot produce; but there are too many optional and practical ones. Psal. xiv 1. that wish secretly there were no God to punish their crimes, and live as if there were no God, nor future state of retribution, Psal. x 4. They consider not that God will render unto them according to their evil deeds: and many who profess to know God act otherwise, Tit. i 16. As the author of nature displayed observes. it is paying too much regard to such as wantonly deny there is a God, to dispute with them, or offer to convince them, as they deserve no notice, if it were not to be hissed at. They that denied first principles, as the being of a God, and the immortality of the soul, were hissed out of the schools as ridiculous and absurd.

Atheists may be reduced to three kinds; first, such as, through ignorance or stupidity, are unable or unwilling to think and consider,

der, and so have not attained to the use of their faculties; secondly, The vicious that have renounced them; thirdly, Those that, from partial views, or false ideas in logic and philosophy, think the arguments against the being of God more weighty than those that are for it. It is owned on all hands, that the being of a God is to be desired, and every argument used against it shews this. For if it be said, the notion and belief of a God is not from nature, but policy, then it is owned to be for the good of society. If it be supposed that the world came into existence by chance, and is every moment ready to be destroyed by it, then it is dismal to live in such a world. If it be supposed that the world is eternal, and that all things are by fatal necessity, then liberty and choice were better. If it be argued from supposed defects in the frame of nature, and the government of the world by providence, then it is better that the world be made and governed by a perfectly wise and good Being. It is self-evident, that something must have existed from eternity, or been without a beginning, as nothing could be the cause of its own existence, for that supposes it both to exist and not to exist at the same time. And that Being must be self-existent, necessary existent, independent, and immutable, else it might have ceased to be: it must also be intelligent, omniscient, immense, omnipotent; a free agent, and one; not a succession of mutable beings, from no cause without, for then there is no internal cause of their existence.

The atomical, &c. philosophers, who denied the creation, wanted thereby to exclude the Deity as Creator. And Epicurus, who placed all happiness in pleasure of sense and contemplation, denied a providence, or that God took any notice of human affairs, being wholly occupied in the contemplation of his own excellencies, left only the name of God, and denied the reality, as Cicero observes; but he taught to moderate pleasures, in order to preserve the relish of them, contrary to modern Epicureans. The Sadducees among the Jews were similar to these. Descartes's scheme of the mechanical laws and motions of the particles of matter of certain forms, is but a modification of Epicurus's scheme. That the goodness of God was communicative from eternity, in creating systems, and giving being and happiness to creatures, is reasonable to suppose, tho' it was not so necessarily, but voluntarily. There may be numberless systems of worlds in the immensity of space.

It is to be remarked, that there is never an error in theology, but it proceeds from one in logic or philosophy. Men of genius, or such as would be thought so, and being but half learned, through the desire of novelty, singularity, curiosity, pride, vanity, &c. would carve out new ways, and devise new inventions; and will not follow the good old way with others, but rather go alone in a wrong way. If matter were eternal, it would be self-existent, then it must be necessary-existing, self-moving, &c. contrary to experience, and have all the properties of deity. The laws of matter and motion, as demonstrated by modern and experimental philosophers, shew

shew that it cannot be eternal; for it is inert in its original state, and continues either in rest or motion, till impelled or stopped by external force. It is difficult to find how atoms began to move in a vortex where there is no center to tend to, and to gravitate into continual motion; and more difficult to find how vegetables, animals, and rational beings, with active powers and faculties, passions and affections of the mind, were thus formed; or even how the heavens were set to revolve in their courses. The notions of some philosophers, that all things are generable and corruptible, is contrary to the notion of the eternity of the world, that nothing is so; and that notion, that whatever has a beginning has an end; but as there is no sign of that yet, therefore there was no beginning of things, is just only concerning what is dissoluble, or has the seeds and principles of dissolution in its nature. And some things may continue long ere they be dissolved, or be renewed periodically, as vegetables in the spring. Concerning which, see Ray's wisdom of God in the creation, Niewentyt's religious philosopher, Derham's physico-theology and astro-theology, and nature displayed; the learned author of which justly observes, that the frame of nature proclaims her author as clearly as a machine does the skill of its maker: And Galen the Pagan physician, was convinced of it, from the frame of the human body. Atheists, with regard to the origin of things, were divided into several classes; as idealists, that asserted there is nothing but the idea of a God; and others that asserted, such an idea, being incomprehensible, could not be conceived. But how there can be an idea, simple or complex, without an archetype, is inconceivable. The Fatalists held, that all things are by necessity, or that irresistible fate is the supreme principle; contrary to experience, and the design of all laws. The Hylopathians held, that all things are generable and corruptible, both qualities and forms, from dead matter, and derive all from it. The Cosmoplastics held, that a principle of a senseless kind presides over all nature, and animates it with life, or acts it, but with a stoical apathy. The Hylozoiaes held, that all matter has a living energetic principle, but no intelligence in it. Others considered the world as a plant or animal, pervaded by a subtile fiery fluid, possessed of intelligence. Others held, that all things sprung from night and chaos; that they produced an egg, out of which proceeded love, which active principle acts all; and out of chaos begat the heavens and earth, these schemes with their cosmogonia and theogonia, 30,000 gods are too absurd to need refutation. See Cudworth's intellectual system of the universe; Stillingfleet's *origines sacræ*; Clark on the attributes; Fenelon's demonstration of a God; Charnock on the attributes; Bate's existence of a God; More's antidote against Atheism; Bentley's confutation of Atheism; Wilkins on natural and revealed religion; Cicero de legibus et de natura deorum.

PRELIMINARIES to THEOLOGY, &c.

A rational Inquiry concerning Truth, logical and metaphysical, natural and religious.

INTRODUCTION.

Some of the beasts have certain degrees of reason, as the elephant, which is called half-rational by philosophers. They have also a language, and understand one another. The hen by one tone calls the chickens to her for food, and by another makes them flee and hide from the hawk; and some of them have the power of imitation, to learn artificial language from man, and notes of music; but they have not so much as to make them capable of religion, for they want the sense of right and wrong, or of moral good and evil, called conscience, or the moral sense, and therefore are not moral agents, or accountable for their conduct. Neither can they form any abstract ideas of things that were never the object of their senses.

MAN, strictly speaking, is properly denominated a metaphysical and religious creature, as distinguished from the brutes, as all nations had deities, religious worship, and oracles. When I attained to the years of discretion, and became capable to exercise reason, (says the philosopher) I began to examine which of the four religions is the true one, and which is the true church. I did not take it for granted, that the religion and church I was bred in was the right one, because it says so, for every one does that. I observed, that the bulk of mankind continue to hold fast to the religion and customs with which they were brought up; and as many of these are contrary to one another, they cannot be all right. Many mistake custom and education for truth, and the prejudice of education serves to rivet them in their errors; nor can they give any reason why they hold such customs and religion, but that they were brought up with them; and therefore they are right, and all others wrong; and both churchmen and statesmen, led by political motives, confirm them in these opinions to their hurt and ruin. I therefore observed, that the first thing to be done is to unlearn false principles, or the prejudices of education, and, for this end, to follow the rules that God has given us rather than men; for Pagans, Deists, Mahomedans, Jews and Christians, and every party of these affirm they only are right. We have three rules to judge what is right or wrong by, each for their proper objects, viz. our bodily senses, our reason, and revelation; and these cannot contradict one another, for God is the author of them all, and he cannot be the author of contradictions. Scripture doctrines are above the discovery of reason, but when they are revealed, they cannot be contrary to it. It is by our reason we must judge what are the marks and

and evidences of a revelation from God, and whether the Koran of Mahomet, or the Old and New Testament be divine oracles; and it is our reason that makes us capable of religion. If we give up with our reason, or follow not the dictates of it, we are no better than brutes that act by instinct; and if we give up with our senses, or do not believe them, we are worse; and yet we must give up with both, and revelation too, if we worship creatures and artificial workmanship, or admit of transubstantiation, and worship performed in an unknown tongue, or think that creatures are omnipresent, as the addressing them at the same time in distant places supposes, or make a division without any material difference; and whatever else is evidently absurd to the common sense of mankind. Can any believe that snow is black, that honey is bitter, and gall sweet? that fire is cold, and ice hot? that a part of any thing is equal to the whole of it, whoever may affirm it? No person, party, church, or nation, is allowed to be a judge in their own cause, for they would justify themselves and condemn their opponents, Prov. xviii 17. The Jews have strictly observed the conduct of the Christian church in all periods, and they are neutral and proper judges if she has changed from her primitive state, and whether the Greek, the Roman, or the reformed churches, Popery, Prelacy, Presbytery, or Independency be nearest the original model. Money made the difference; covetousness and ambition bred corruption. Two things hinder reformation, the interest of politicians and clergy, and the prejudices of the people to customs, however slavish or absurd. Great allowances are to be made for the prejudices of education; they affect the mind as the jaundice does the eye, so that it sees all things of its own complexion. The mental prospect magnifies the faults of others with one end, and diminishes its own with the other. We should beware of judging that the faults of others seem as great to them as to us: if they appeared so, they would indeed be self-condemned if they did not forsake them; but they generally seem at most but indifferent, if they perceive them at all. Some Eastern Pagans thus learned perfect moderation toward one another, and hoped that the Deity would accept of all their different modes of religious worship, as nature delights in variety. Some believe absurdities, because they will believe them without any reason; nay, contrary to every reason, as transubstantiation; and thus believe with the will, and not with the understanding. And it is a fact, that speculative men are as fond of their opinions or modes of worship, as sensual ones are of the gratification of their appetites, 1 John ii 15. 16. and will not quit them, though they are sensible they are wrong, contrary to the fore-mentioned Pagans. Bigots persuade themselves, that they are the only favourites of heaven, that God will accept of the religious worship and service of none but themselves, and would not own him as their God that would not condemn all whom they reprobate. I was doubtful at first that I might be wrong when I saw seemingly good men of great

parts

parts and learning differ from me, till I looked if interest, party spirit, singularity, the desire of novelty, &c. led them, and not truth, some seek not to establish truth, but their opinion or way, and seek for arguments to refute what is opposite to them, not to truth, thus Deists seek to refute the word of God, and others to overthrow both it and the primitive church, or the true state of it pointed out, by Sir Peter King, from all the authors of the three first ages, with references to every author, fairly and impartially, and as he was a member of the established church, being Lord Chancellor in the state, if he had been under any prejudices, they must have been for it, he has shewn the original design and meaning of the articles of the creed, and though Bishop Pearson, with his great learning, condemns justly the Westminster sense of the descent to hell, he cannot unfold it, and the present Bishops desired the Americans not to reject it, as it was put in against an antient heresy, which shews they know not the primitive church, and far less the Greek and Roman theology, or its Eastern origin.

PAGAN THEOLOGY, &c.

The professors of all religions, natural or revealed, agree in the general principles of doctrine, worship, and morality. All nations acknowledged a God, and a future state. These seem to have been communicated by universal tradition, derived at first from revelation, as also sacrifices for appeasing God's wrath; adepts in oriental and antient literature, as Stillingfleet, Cudworth, Gale, Hyde, Prideaux, Thorndyke, Goodwin, Owen, Lightfoot, Pocock, &c. observe, that not only the Pagan philosophers, but also the poets and the vulgar, even the later Egyptians, the greatest polytheists, and grossest idolaters, as well as the Greeks and Romans, &c. owned but one supreme God, thought they had many subordinate ones; as statues the elements, &c. viz. fire, air, or wind, earth, water, animals and vegetables, as trees, &c. stars, demons, heroes, departed souls, &c. which they worshiped as subordinate deities, or as mediators and messengers of the gods to conduct the affairs of the world, each in his province, Ezek. viii 12. ix 9. The poets, with their fictitious fables and allegories, wrapt up every thing in mystery and obscurity, as they made riddles of all things: And as the priests found the bulk of mankind stupid and gross in their conceptions, and unfit for more pure worship, they and the statesmen judged a civil or political religion, a medium betwixt the speculations of the philosophers, and the fancies of the poets, fittest for them, as they were unfit for the speculations of the philosophers. It must also be observed, that their many gods were rather nominations, or titles, attributes, and designations of the one God, than different gods; as Juno in the air, Neptune in the sea, &c. Pallas wisdom, Mercury speech, &c.

The first false gods were the sun, &c. heavenly bodies; 2dly, images of these, and the cherubim in all eastern countries;

all which were hyroglyphics of the sun, &c. the heroes being the sons of a God and a woman, as Hercules was of Jupiter and Alcione, were all from the tradition of the Messiah, to be born of a woman, derived from the promises and prophecies, Gen. iii 15. &c. Virgil's 4th pastoral is the best description, and Pope's Messiah from it.

The poets that thought God was the soul of the world deified all parts of nature as parts of God, and held every thing sacred. *Jupiter est quodcumque vides*, or, that the world was the temple of God; *Jovis omnia plena*, innocui vivite numen adest, and that the sun, stars, and planets, were the mansions of intelligencies, or inferior deities; but these notions of God and subordinate deities are evidently absurd, as we will see afterwards. Some of the Easterns, as the Persians, &c. whom the Manichean Christians followed, in order to account for the origin of evil, held, that there were two original principles, the one the author of good, and the other the author of evil and matter; and that they were equally powerful; for if the good one were most powerful, he would destroy all evil, and if the evil one were most powerful, he would destroy all good; and the last-mentioned sect thought the God of the Jews was the evil one, as he appointed the destruction of beasts by sacrifice. But this proceeds from a mistake. *1st*, Because there cannot be two self-existent, or necessary-existent independent beings. It is an inconsistency; for each being independent, may exist alone, and the other may be supposed not to exist; and therefore neither the one nor the other necessary-existing beings. *2dly*, Because, if there were two beings equal in power and in opposition, they would prevent one another from acting; so that they would produce neither good nor evil, or they would destroy one another's operations. *3dly*, Because no being pursues evil as an end, but only as a mean to gain some end, though it is a foolish and bad one. *4thly*, Because there is more good than evil in the condition of every creature, and consequently in the world; as is evident from this fact, that every creature wishes to continue in life and being.

That there was no evil in the original constitution of things, is evident from the idea of God, that he must be a perfect being; that is, perfectly good, and nothing evil could proceed from his hands. And the tradition of this is preserved in the poet's account of the golden age, when there were neither calamities nor crimes, and all things were common, like the light of the sun and the air; and that there was a perpetual spring in every clime, before the state of the earth was altered by the inclination of its axis; which turned the waters out of their beds to overflow the earth for crimes committed thereon, and made the inequality of days and seasons in the oblique and parallel spheres. But the origin of evil is accounted for, from the necessary imperfection of creatures endued with liberty, or intelligent creatures. God, the father, or author of all things, is the most absolute perfection. And Nothing, the mother of all things

is the most absolute imperfection. But if it be asked, why did not God make his rational creatures immutable? the answer is, that is impossible: for that is the property of Deity alone. Moral evil, or crimes, brought calamities; and moral evil arose from the abuse of liberty, or the power of choice; abusing that liberty or freedom of will, in making a wrong choice, contrary to the law or rule of conduct received; which was acting contrary to the nature and the reason of things. It was impossible they could be immutable by nature, and yet be possessed of liberty, or the dignity of reason. Therefore the highest rank of creatures, had they been made immutable by nature, must have been destitute of liberty and choice, and been made to act from necessity, and would have had no privilege above the brutes; but immutability is acquired as a habit, from a long series of acts. If there be no liberty, choice or free will, men are mere machines, if acted by fatal necessity, there is no merit, virtue, or vice; no trial, if no capacity of doing wrong; there is no accounting for evil, but by taking the universe as a whole, consisting of many parts, and then there is more and greater good and happiness than evil and misery. Beauty consists in variety to entertain the whole, there is the greatest variety both natural and moral, plants, animals, conditions of men, &c. to exercise active and passive virtues. Good is not known, nor relished without the opposite evil, rest, food, health, have their value from fatigue, hunger, pain, some think there is an equal portion of good and evil in the lot of every creature here, as the greatest delight is by ease from the greatest pain, if more short more exquisite. Evil gave occasion to the passive or choicest virtues, and the darling attributes of God, the Trinity, &c. to be displayed in the gospel, but to the individual in misery, himself being his all, like Job and Jeremiah, he wishes he had never been; I have such an aversion to evil, both natural and moral, that in deep reflections I would rather there had never been any creature, than any evil. Socrates holds pains and pleasures twins, and inseparable, however discordant, when evil is productive of a greater good, as Job's was, it is sufficiently recompensed by divine wisdom, &c. 2 Cor. iv 17. Rom. viii 28. There is no real misery but from sin.

The Jewish rabbins and philosophers say, that angels, by ceasing to contemplate the divine excellencies, and through self conceit and pride, contemplating only their own, thus shrunk into themselves, and fell from their original, by aspiring ambition, &c. and man fell by ceasing to aspire after heavenly things, and falling in love with sensual enjoyments, and earthly things; and the Pagan philosophers thought, that the souls of men in a former state, fell into love with earthly things, and for the punishment of it were plunged into bodies, to pay the penalty of their former ills, by trials and afflictions in their embodied state, till purged from sensual affections; but revelation, instead of having recourse to a previous conduct in a pre-existent state, to solve this difficulty of mankind's being involved in calamities before they commit crimes, tells us, it

was

was occasioned by a pre-existent crime of a common progenitor. They that said, whether did this man sin, or his parents. John ix 2. that he was born blind? were of the Pythagorean persuasion, that crimes done in former bodies were punished in subsequent ones; and that man's abuse of his eyes in a former state was punished with the want of them in another. But of this more afterwards. For a more full account of the origin of evil, see the ingenious Bishop King.

There was a difference among the Pagans which the Antinomian Christians followed, though on principles somewhat different. Many Pagans held, that the gods could do good only, and could inflict no punishment; having nothing vindictive in their nature; that there was no such thing as displeasure in them: but this was representing them as doing the greatest hurt and injustice, in suffering it to pass unpunished. Such lenity to the injurer would be cruelty and injustice to the injured, and foreign to the idea of a just impartial judge, and righteous governor; and most unfavourable to the virtuous and pious worshippers of God. For a more full account of this, see that most learned and judicious book, entitled, *Revelation Examined with Candour*. (Moreover, the poets represented many of their gods like the basest of men. God's partial, changeful, passionate, unjust; whose attributes are rage, revenge, and lust; and that the way to please Bacchus, Venus, &c. was to act like themselves in their worship.) And others of them they represented as implacable furies, that delighted to see them do cruelties to themselves, and in sacrificing their relations, which they even did to appease their rage. But it is contrary to the idea of a God, that is of a perfect being, to represent him so. To deny the purity, or any of the perfections of the divine nature, and the justice of the divine government, and that God rules the world by his providence, is worse than to deny his very being. That great man Plutarch said, he would count himself less injured by one that would deny ever there was such a man, than by another that would own it, and say he was a debauched and vicious person. Socrates differed from his fellow citizens, not so much in disowning subordinate deities, and inferior worship due to them, as the vices ascribed to them by the poets that debased them. And Plato, by excluding the poets from his common-wealth, did thereby exclude their gods, &c. by their machinery and wild notions, they have done more hurt than good. Besides these differences in their ideas of their gods, and the worship suitable to them, the Pagans were divided into two grand divisions with regard to their worship, viz. the Sabeans, and Magians. The first had temples, altars, sacrifices, images, and other idols. The Magians, whose chief residence was in Persia and the East, and whose founder was Zoroaster, rejected these, and said God was like no material thing; and held fire and light to be the best symbol of him; and thought he was satisfied with the soul of the sacrifice; and worshipped toward the sun-rising, or before the fire. See Pri-

deaux's

deaux's Connections. But the origin of idolatry seems to be this: Man having lost the favour of God by offending him, and being excluded from that intimate friendship and fellowship he at first enjoyed with him, and from paradise, the place where he enjoyed it; and being naturally possessed of a desire of the enjoyment of God, and communion with him, as the only all sufficient good that could satisfy his vast desires, and his capacity of enjoying the chief good, had recourse to various ways and means to recover and obtain this object of his boundless wishes. Sensible of his impurity and imperfection, which renders him incapable of immediate access to God and fellowship with him, he imagined that divine virtues resided in certain creatures, and were communicated through these to him, and by the heavenly bodies, and the sacella, or representations of them when they were below the horizon; and through these mediums he thought that divine qualities and virtues were communicated to him. For though the gross stupidity of the vulgar, after being long accustomed to these, might take them for deities, yet the first inventors of them could not do so; but, at most, supposed, that the vegetables, animals, &c. they held sacred, were representations of certain qualities in God, or means of conveying them; as the serpent of vengeance, the ox of benefits, &c. Wretched, false mediators, and images of divinity! And the Egyptians themselves held these only as hieroglyphics, emblems, and symbols. The first human idolatry seems to have been the deifying progenitors, and erecting images of them. Ninus is said to have been the first inventor of this idolatry, in deifying his father under the title of Belus, or Lord. Thus princes, heroes, the inventors of useful arts, &c. were deified. So that the heathen gods were but dead men, as themselves confess. Their temples were over their sepulchres, &c. and their theogonia, or generation of their gods, intimates thus much; and many of them were the basest of men. Cicero on the nature of the gods acknowledges this. Jupiter, Saturn, Bacchus, Mercury, were the most vicious of men. Mars was a soldier, Vulcan a smith, Neptune a mariner, Apollo a shepherd, Minerva a spinster, Saturn a husbandman, Esculapius a physician, &c.

All nations agreed also, that God was to be worshipped, though they differed in the modes of it. They acknowledged his government, and asked his protection and direction in all things. Every undertaking, and every refreshment began with an address to God, and concluded with an acknowledgment to him. They also agreed in a future state of some kind; as a sensual paradise, &c. for the virtuous, and various punishments for the vitious. And their care of the body after death, which they thought necessary to the rest and happiness of the deceased, had some appearance of the notion of a resurrection. The original mode with the body after death was interment, or to consign it to the earth. The Grecians prepared a funeral pile, and burnt it, which had the appearance of something savage in it, and they deposited the ashes carefully in an urn; they had

had also bags of asbestos, composed of filaments of a certain kind of stone that will not consume, it being cleaned by burning, and the dead body being put into one of these, burnt to ashes, which the bag preserved, as it was not consumed in the fire: and when it was decided who was the best-beloved wife, she cast herself into the funeral pile, together with the body of her husband, or was buried alive with him, that she might have his society in the other world, which was reckoned her special privilege. The Egyptians extracted the bowels and brains, emblamed and anointed the body with spices, myrrh, and perfumes, (as the Jews also did before burial,) to keep it from corruption, and preserve the complexion, and covered it with a thin lawn fillet, through which the features appeared. They set it upright; and at first sight one would have thought it alive, till a more strict inspection discovered that the features were motionless. It became so encrusted, or petrified, that it remained entire for many ages: and some of these Egyptian mummies, brought from thence, are yet to be seen in the cabinets of the curious. The kings built the pyramids for palaces to their bodies after death, chusing to have the best habitation where they were to remain longest, even through all ages; but this mode was exposing the meanness of the deceased body.

The Greeks and Romans formed their notions of Hades as infernal regions, as the abodes of the dead, from the modes of Eastern princes, &c. cutting an alley into the side of a mount or rock, and a large hall within it, with closets all around for the dead to ly in beds of state, with ensigns of royalty, *Iſa. iv 9.* alludes to this mode. The Greeks, &c. taking these burial places for the abodes of the souls, divided them in the middle by a river, on the one side of which was light, shady groves, verdant plains, fruitful trees, &c. for the virtuous, and darkness, &c. on the other side for the vicious. The framers of the creed and the Greek church still hold that souls do not go to heaven till united again to their bodies, but stay in such a place. The word hell denotes a hidden place in the Saxon, unseen or dark, &c. The river Styx, and Charon the boatman, was from their way in Egypt of carrying the dead over the Nile to a remote place. Some chused to be consigned to the element they worshipped; to be deposited in the earth, water, fire, or suspended in the air, according as they worshipped any of these. Socrates reasons somewhat analogous to Paul, that all things in nature spring from their contraries; vegetables decay in autumn, and arise from putrefaction in the spring; and certain animals, called sleepers, revive from their torpid or benumbed state; so that there is something analogous to the resurrection of the body, in nature. The civilized and enlightened Pagans agreed also with the professors of all other religions in the principles of morality. Reason and conscience was their rule to distinguish virtue and vice; called the light of nature, as it discovered truth and duty; and the law of nature, as it bound to the practice of it. All nations had also oracles, and believed revelation. The Pagans differed in their notions of the immortality

mortality of the soul. The Stoics thought the universe consisted of a great body, and a great soul; and that the soul of every particular person was a part of the soul of the world, and returned to it after death. The Indians and Egyptians, from whom Pythagoras had his knowledge, held the immortality of the soul to consist in its transmigration from one body or creature to another; and hence the original of calling children by the names of virtuous progenitors, or relations, that the soul might transmit with the name. These notions of immortality, as also the sensual paradise before-mentioned, are evidently absurd, and refute themselves and one another, as we will see afterwards on the Christian scheme.

Besides deifying and adoring the heavens, their hosts, and powers, which was a more elevated kind of idolatry, they consecrated animals and vegetables, which was a more animated kind than either the work of mens hands, or inanimate objects on the earth, &c. Every extraordinary quality was divine, whether amiable or fearful. Thus virtues and vices, abstracted or separated from the subjects they reside in, were deified, beautiful women were female gods or goddesses, men were deified for great strength or stature of body, or ingenuity of mind, in useful or artful inventions; any thing that caused fear was worshiped, that it might do no hurt, as the infernal deities, venomous beasts and beasts of prey, tyrants, to sooth them and gratify their pride, vanity, &c. They erected altars to princes, and offered incense to them, and Alexander murdered the philosopher for opposing this homage being performed to him. Kings had their origin from idolatry, ignorance and admiration produced the belief that they were superior to other men, and the bards in their songs fostered the superstitious notions that they could do any good, or save from any evil. Our king he will save us and beat down our foes, &c. Absolute submission to one man's will, however tyrannical, oppressive, cruel, unjust, and unreasonable, so as to suffer themselves to be plundered, robbed and murdered, could arise from nothing but a blind superstitious notion that such were deities. The consecrating, or anointing with oil, produced the belief of a superiority, or divine endowments. Nimrod was the first monarch, sovereign prince or king, he got his dominion by rebellion, or rising up against his father's house, and the rights of man, as Cain did against Abel, as his designation denotes; for robbers and tyrants, or monarchs, can have no right to usurp or exercise such a power, that monarchy is the patriarchal form of government from that of a father in his family, and over his descendents, as long as he lives, as is alledged by some, and therefore held by them to be the original and most natural form of government, is false in fact, and shews ignorance of the divine law, whereby a man, when come to the years of maturity, was sui juris, and could take a vow, which a woman could not do, being subject to her father, or guardian, till married, and to her husband after, her weakness needing protection required her to be subject to the power that protected her. Nimrod, an artful

ful rogue and robber, got a band of associates, like Cataline's, to accompany him, and trained them to brave dangers, by killing savage monsters of wild beasts like himself, to make them daring, bold, cruel, and enterprising, for subduing and tyrannising over men, to rob and plunder them. He is called a mighty hunter before, or against, the faces or presence of Jehovah. He withdrew men from the worship of Jehovah. The Hebrew superlative marks any thing superior in its kind thus, as was observed p. 16. The next king was Mitsraim, his uncle, both the accursed seed of Ham. He got his dominion by robbery and plunder, as his denomination denotes. He reigned first in Egypt, and gave name to the country. It got the name Egypt from another king, as the river got the name Nile from king Nilus. Mitsraim deified his father, hence the god Hammon or Ammon, afterwards Jupiter Ammon, whose temple and oracle were so famous, to which Alexander the great went and bribed the priests to say he was his son, to gain terror and adoration, by being the son of a god. If any young lady misbehaved, and had a child, as priests and poets did any thing for money, she got a poet to give out that a god descended and did it, and then, instead of being a disgrace, it was highly honourable, and even worth while to use the means barren wives, like Rachel, did, if they were not like to have a product by such commerce, to seek the prolific herbs called mandrakes by the translators, which might rather have been called womandrakes; for though dudaim be of the masculine gender, so is amim, as none can be a mother without a male; and, for the same reason, aboth is feminine. The posterity of Sem only took possession of what appertained to them under Joshua their leader, and expelled the unjust possessors that had usurped their right, and they expelled only five of the eleven nations. Whenever any daring fellow could draw after him a band for robbery and plunder, he became their king, or leader, as the original word denotes, and hence many petty princes or kings, heads of bands, that plundered and subdued countries, and laid them under an yearly contribution for time coming, who submitted to such usurpation and oppression, in order to live peaceably; and such bands contended with one another for superiority in the East and West, South and North, and bands of such united against other bands, Gen. xiv. Rome itself had a similar origin. In seas the greater fish the less devour, and men oppress all those within their power; but as such usurpation over the rights, liberty and property of others, could not be always maintained without establishing a plan of policy, in which robbers, and all kind of rogues, are very artful. Such of themselves as are disposed to prey on others are constituted to do it, as some of the Israelites in Egypt became taskmasters over their brethren, the soldier, the publican, the tongue, and the pen of the lawyer, will go as far as they are hired. Soldiers put the prophets to death; and with how great eloquence and readiness did Tertullus plead against the great Apostle. Military will keep all in subjection
by

by plundering and killing such as wish for either civil or religious liberty, and such things are done gravely, under the form of law, trial, &c. Thus Naboth was robbed both of his vineyard and his life, the prophets, and the Messiah himself, were killed; and such laws are pretended to be given by the oracles in the temples of the gods, and to give them the utmost weight, a religion similar is framed to enforce them, and taught by priests threatening the vengeance of the gods to such as would refuse to submit to such robbers and their laws. The establishing of religion was not from priestcraft as Shuckford, &c. have shewn, but kingcraft; and a great mystery of iniquity, political and religious, is shewn herein. by those that have treated such mysteries; a political religious system, or an established church is generated between the state and the religious system or church, which is itself neither, but has most of the male parent in it as usual, and is a monster of the neuter gender, like the mule which is generated between the ass and the mare, and the monster devours both its parents by persecution, that is the members of both civil and religious society, if they will not be modelled to the model of this Procrustes. Procrustes established his stature to be the canonical standard and model, to which all must be conformed, those that were shorter he stretched to his full length, and cut off the feet and legs of such as were longer, which is a figure formed from fact. This mule was always a blood-thirsty savage monster, however it might vary as the Pagan, the Jewish, Christian, &c. The Pagan mule killed the philosophers, and the Jews and Christians, when they fell under its power. as the Maccabees, &c. which the acts and the annals of the three first centuries shew. The Jewish mule killed the Prophets, &c. and the Christian mule made more havock on account of the Arian heresy, &c. than all the ten persecutions of the Pagan mule did, and the species has been varied here into popish and protestant, and when states became sensible that the citizens or members of civil society would be all wasted and destroyed, if the sword were still used at the will of the monster, it made massacres by mobs, it stirred up, when it had no longer the sword in its power. The Pagan priests, and also the popish ones, have been accounted the greatest miscreants in the creation, satan himself not excepted, in imposing on the ignorant part of mankind, instead of teaching them true knowledge and virtue, or the way of happiness, inculcating a blind superstitious veneration for themselves, and the tyrants that established them, and to submit to be preyed on by these robbers, as a religious duty, and that in obeying their laws, they obeyed the gods; but it is observed that all established religions differ only in degree, not in kind, that they are all for persecuting and oppressing such as will not pay a blind veneration to their shrines, and do them homage, a few individuals only excepted, who happen to have a temper and conduct totally different from those with whom they are connected; there have been some among both priests and kings, and even among lawyers, (who have been held

the most infamous of mortals,) totally different from the rest, as is noted in the proverbial epitaph. The Lord works wonders now and then, here lyes a lawyer an honest man; the trade of lawyers has always astonished speculative philosophers, and all men possessed of common sense, whose ideas of justice, equity, and right, arose from thence, to see such men do what they thought no man could have a face to do, openly to undertake the cause of the greatest miscreants, which is worse than being ressetters to thieves, and supporting and defending them with all their might, nor does their apology do them any service, that they undertake to serve their employers, and take the cause as they get it, taking it for granted it is good, till the contrary appear, for they must know the ground they go upon, else they cannot know how to move, far less to serve the desired purpose, but when the cause is self-evident, as it often is, they cannot use such an excuse, and none doubt that such as will defend an unjust cause, will betray a just one for a bribe from the opposite side, and not only pleaders, as the Greek and Roman orators, but judges have been known to do so to give unjust judgment; therefore justice was painted without eyes and hands by some of old, that it might neither see the clients to be moved to pity, or to favour any, nor to receive gifts; the old proverb was, fiat justitia ruat mundus, let justice take place, though the world should go to wreck. The mystery of political laws has caused great astonishment, though justice is the dictate of common sense, which distinguishes between right and wrong, yet law has been erected into a particular art or science, and made a learned profession and a mystery, which justice never can be, and hence the saying, that law seldom agrees with justice, or reason and common sense, which every child in the history of nations knows, and their art has been called the chicanery of the law by themselves, we know not what that word means, unless it be knavery, every villainy that any defends he adopts, and becomes equally guilty like ressetters and thieves, or more so, but the worse the cause is, the greater is the victory, and the more glorious the exploit and the ability that performed it, as it is by roguery lawyers live, it is certainly their interest to support and encourage them that they may multiply, it keeps the greatest criminal in countenance, and gives him confidence to take his part, crescant lites, no judge can with a safe conscience decide without hearing the clients, or parties themselves face to face, but some will not allow them to speak, yet all are not so, for we know some learned judicious able ones, so upright and just, as not to give any sentence till they hear the parties, as it is from them only face to face that the merits of the cause can be learned, but what can be expected of such judges as were defenders of villains, or pled any cause themselves, or that have no piety or morality, no justice can be expected of such as have no principles, if they fear not God they will not regard man like one of old; bad clergymen have it not in their power to do so great evil as to justify the wicked and condemn the righteous. The curse of heaven seems

seems to be upon such callings as are either perversions of nature, or pervert right as those that follow them are more wicked than others, The swain and the shepherd are the most healthy and happy, peace, O virtue! peace is all thy own, the wicked must be wretched without peace of mind; the gain of iniquity is accursed, it has been observed in all ages, that of all men these have the greatest temptations, or are most prone to pervert right for gain; an unjust judge is the most horrid character in the universe, the poet addresses them thus:

Dare ye condemn the righteous cause,
When the injured poor before you stands,
And let rich sinners 'scape secure,
While gold or greatness bribe your hands.
Have ye forgot, or never knew,
That God will judge the judges too,
Their souls the price, but they give time to pay,
Upon the death-bed or the dying day.
Hard is the bargain and unjust the measure,
Where e'er the price so far exceeds the pleasure

or the profit, quid tibi fieri non vis alteri ne feceris. It is a fore evil, when, instead of getting wrongs and injuries redressed, they are increased; the old man's prayer was to keep him out of the law and the fire; rogues boast when they have more money than their opponents, that they have no doubt of gaining their point, it is a bold daring attempt, so to cast off shame itself as to decide contrary to what is self-evident to the common sense of mankind; the Italian prayer is, Lord preserve us from our friends, as for our enemies we will be aware of them; a false friend is the most dangerous enemy: It has been observed to be pretty curious, that people are supposed to be ignorant of the law, and yet to be accountable to it, as if they knew it, that is, they are held as it were destitute of common sense and reason, for common sense is doctor of laws, and reason supreme judge, and nothing can be more absurd or ideotical than for inferior judges, who are not required to be lawyers, to consult such at any time before they decide. Their business is to do justice, and if rogues will appeal from justice to law, it is neither a sin nor a shame to them, but an honour; of all crimes injustice is the greatest, and lying the meanest, and this is considered as the art of attorneys. There is a curious relation of one that hired a chamber for a season in a certain city, and afterwards left it, fancying another part of the town, and being pursued for the rent, employed one to defend his cause, to whom he could give no reasons for his conduct or arguments for his defence, when his defender told him if he could give him any outlines he would fill up a paper, he replied, how could he fill it up who knew nothing about either the people or their house, to which his defender answered yes, he could fill it up, and accordingly he made it up of such falsehoods as the following: in the calmest

calmest weather, when there was not a breathing of wind without, there was always such a whirling wind in the chamber, that a candle could not burn in it, and the people were made as ridiculous as their house, represented as both rogues and fools, and he gained the cause, which gave occasion to the proverb, law is the art of lying, and this gross abuse and perversion of what ought to have defended, and gained the esteem of the upright, and had their veneration, has gained their detestation in all ages and nations. Lewis Carnaro, an Italian, in his book on health, mentions a law suit of his father's, with some whose might or influence got the better of their right, for which some of the family died of grief, being robbed of their sustenance or fortune.

The French Boileau represents their devouring the sum, or subject in dispute, Ep. ii. so that the gainers are usually losers, and not seldom lose all they have by a law plea before it be ended, as when they get it they keep it in hand as long as they please, keeping up the vexation and contention, and demand what they please, according to the riches or ability of the parties, and reduce many to poverty, yea the widow and the fatherless, which has occasioned the general inclination to have differences determined by honest or upright men, according to justice or the common sense of mankind, which is the test of equity, and the difference between right and wrong. and some judges in supreme courts, have owned that a jury of such will do more in an hour than a court will do in a month, and to better purpose, without troubling the parties to come from home to a court at a distance, and the merits of the cause are only rightly known in the place where the circumstances are particularly known, and indeed, there is never a difference happens any where, but it strikes the attention of all in the place, so as to consider the matter, and form an opinion, so that if the sentiments and voices or votes of those on the spot were taken, they would always be the true decision, but that of courts is too often different, to their great astonishment, though no matter, however small, should be decided by one, but by three at least, as in the lowest Jewish court, yet many will give a decision so bad, which scarce any one could have the confidence to give; seven may decide private matters as well as seventy or seven hundred; affairs concerning a public in general, require the circumstances and sentiments of the public to be known, but to go to seek precedents in former ages or nations in their laws or histories, shews a want of common sense, which alone can determine what is right or wrong; kings or tyrants used to judge in all affairs among their subjects in the days of yore, he was called a tyrant that ruled for life; dictators continued but for a year, so if they happened to be bad, their power was but of short duration, but when they came to find that a military pillar was not a sure enough support, and that they needed the concurrence of other robbers or beasts of prey, they framed religious and political ones in an established priesthood to inculcate universal

universal obedience, and courts of law to call to account, judge and condemn such as would not obey the sacerdotal dictates, together with a numerous band of publicans or tax gatherers to collect or compel by court decision and military, &c. violence, the revenues they chused to impose for their own luxurious living, or to give to others in pensions, &c. to unite them in the same interest, and rob and plunder the industrious labourers to give to those that had enough of their own, for as some men of great fortunes or riches, have owned, all taxes come ultimately off the industrious people, to whom by reason of age or infirmity, labour is often oppression, or who are obliged to labour above their ability, and live poorly to support such exactions, for extravagant luxury; thus devouring the flesh and blood of the useful part of mankind. When people in general became too sensible to bear arbitrary exactions, an artful plan, a mystery of iniquity, was formed to rob them without their knowledge, by levying taxes on every commodity of life, to increase the price perhaps a half, or even double it, &c. so as to make every thing they need extravagantly dear, and they for long did not know but the original value or cost required it, for all comes off the consumer at last; however, all things they need cannot be taxed without their knowledge, as light, which has astonished philosophers, and made some say, it was taxing God himself to support tyranny and oppression, for God is light. Hearths have been taxed, which was next to light, either natural or artificial, as candle. Heads have been taxed, called poll money. Birth and death itself, and marriage, and what methods of plunder have not been used. Pensions, and established salaries in general have been considered as robberies of the public for beasts of prey, except military ones for past services or defence, and some necessary particular offices. As for voluntary salaries to physicians or clergy agreeable to people, these are according to their merit, and during good behaviour, and many salaries are extravagant, as the yearly revenues of kings, governors, judges, courtiers, &c. offices, and of clergy in some established churches. Mankind have become sensible of the falsity of the pretence that churches, courts, and seminaries of learning, were established for the good of the public, by seeing they are only for the good of friends, who are intruded into them without merit, contrary to the will of the public and their interest; and what is most curious, it has been known that some have got such professions who were entirely ignorant of the branch they were to profess, and had it to learn themselves at the time they were to teach others; and when, according to custom, the public were gratified by a public intimation for a comparative trial, to have the best qualified, the one having the interest and private promise was not examined, and the other candidates, who had taken the trouble to come at a distance, and were designed to be rejected, were examined for no end but to impose on the public. Thus interest is put in place of merit, as the Abbe Rynal observes, and merit being of no use to them

them that have it, nor to the public, is almost wholly extinguished, as they that have the interest give themselves no trouble to acquire it, as they have no need of it, and it can do them no service; hence established professions are become almost wholly an empty form, or a name, as it is rare to find a man of merit in them, though such have often more professions than one who are not fit for one, and which would be sufficient both for a business and a living for one a-piece. Arbitrary power is void of shame,* as it is free from punishment by men, but cannot escape the just judgment of God, to which kings, and all their political establishments and creatures, must be subject, as he has declared in his word, which is faithful and true, Rev. vi and 8. to the end. When he comes to judge the world, the kings of the earth, and all their retinue and trainband, the mighty men, the rich men, and all wicked men, run to hide themselves in dens, and say to the mountains and rocks, fall on us and cover us, for the great day of wrath is come, and who shall be able to stand, &c. They are called kings of the earth by way of contempt, wretched creatures, they never awaked till too late; good had it been for them that they had laboured the earth instead of living on others, like beasts of prey, and they would have been greater, being independent of others, and living by their own industry, and had more health of body, and tranquility of mind. The earth would afford work and food for all, would they betake themselves to that most antient, useful, and honourable office, for what is not useful cannot be honourable: and if it be hurtful, as preying on others, how mean and despicable must it be, creating artificial and useless offices, and crowding into cities, has been the cause of all the evils and calamities in society. If mankind would follow nature in meat and drink, and in society, &c. they would have health of body and peace of mind, and both personal and social happiness, nature is simple, though reason and conscience, or the moral sense, have not dominion over the passions and appetites in all men, to make them do right; yet all that is necessary is to form a society, corporation, or whatever else it may be called. Civil government is government by the citizens, in a republic, but Plato's republic has been thought too perfect to be put in practice, so much selfishness, and so little benevolence, prevails among mankind. Dragonetti on virtue says, they would deserve the gratitude of ages who could discover a mode of government containing the greatest sum of individual happiness, with the least national or public expence to society; the most simple is the best in all things. In the multitude of counsellors there is safety. Every one that bears a share of the public expence should have a vote, otherwise they are reduced to slaves, or treated like irrational animals, by those that usurp authority, and assume titles for superstitious veneration; but the Abbe Rynal observes, that it is not from nature, but education that homage is paid to these; for a savage, who is led by nature, would go into the presence of an Eastern monarch, with the same freedom as to any other man's, seeing

seeing such an one is nothing but a man, and neither be dazzled by his splendor, nor awed by his power. When the hermetic philosopher left his retreat to see the world, after having heard of the idolatry and folly that prevailed in it, the first he saw was a plain man. He went along with him to see his motions. One arrayed in a brilliant robe met them, to whom the peasant uncovered the head, did homage, and said my Lord; as the philosopher saw he was only a man, he supposed the peasant had worshiped the brilliant robe as the shrine of a divinity. He went on with him to see more of his idolatry. They came past a robe on a hedge equally splendid, tho' of a different colour, he expected that the peasant would also have uncovered and done homage, and said my Lord to that robe lying on the hedge, and wondered he did not, but supposed it was not the auge of the deity he worshiped. There is a society in the world free of that idolatry called Quakers, who seem to be philosophers, and men in understanding, having attained to the use of reason in maturity. A great and wise nation attained to manhood says, titles are nicknames, and nicknames are titles, and none deal in nicknames but children, being diminutive childish things. All first names are reduced to one, viz. Master, which formerly was the test of literary superiority. A master of arts was dominus or lord, and a doctor graduate in divinity or medicine, the peer par or equal of a duke; like civil titles, doctor of laws is merely complementary, any body can have it for ten or twelve pounds, though they know neither law nor gospel. Doctor of divinity is merely nominal, for any who has the orders of a clergyman can have it at the foresaid rate, though he know not a letter of the book he is called doctor of, which is usually the case, and often little of any thing else; and doctor of medicine is got by the mere form of a public trial, with some secret previous ones. A title of any kind, literary or civil, &c. does no honour now to any without merit, but makes him more ridiculous, as the Quaker said to the duke who did not pay him properly, they call thee your Grace, they should call thee your disgrace; and a man's merit will gain him a real true title, as that he is a great or excellent man, and your excellency is the highest title. It is observed, that a number of them are idolatrous or blasphemous, as that of august majesty, grace, lord, reverend, &c. royal and loyal, have superstitious veneration, though no more than kingly and legal. Emperor imperator, is only commander, king a leader ruler, prince the first foremost, the duke dux a leader, a marquis took care of the marches, earl, senior senator, the same as count baron, baronet or banneret banner-bearer, sir fire fleur *i. e.* a father for greatness or goodness, lady from loaf a day given to the poor, count, comes, governor of a county, attendant of the king, esquire from escutcheon, scutum a shield, the lamma the sovereign pontiff of the Tartars, takes no more notice of his worshipers but to touch their head; they say he dies not, but they substitute another in his place; villain villager, knave a servant boy, rogue a cheat.

cheat. One of the Celtic or Saxon peasants, about to give his oath, was asked if he would swear by the great duke of —, his ignorance and superstition, or blind veneration, was so great, that he was more afraid to swear by the duke than the name of God. Thus titles had a kind of idolatry paid them. Knowledge and virtue make all the difference between one man and another. Titus, the emperor, said, he had lost that day in which he had done no good.

I've lost a day the prince who nobly cry'd,
Might been an emperor without a crown.
An emperor, say rather lord of human race.

By ghostly titles has tyranny and superstition been maintained. The Abbe Rynal says, the English language deserves to be canonized, because it was the first that used the title, the majesty of the people; but we are utterly at a loss to understand the Abbe here; he is doubtless one of the best politicians and philosophers, as well as historians that ever wrote, and a citizen of the world. He declaims against superstition, and having the misfortune to be bred in it, mistakes it for religion, and therefore holds theology a false science, but the counterfeit supposes the reality. The religion of kings, which they establish, differs from true religion as hypocrisy does from sincerity. If the people have sacred majesty as individuals, then they are all deified, consecrated, canonized, &c. and if they worship one another it is gods worshipping gods. If they have sacred majesty collectively or conjunctly, and not separately, then the parts worship the whole that is made up of them. Homage was given to images by kissing them, but as the heavenly bodies were out of reach, they bowed to them or kneeled, and kissed their hand, to which Ps. ii 12. alludes, all which have been done to kings, having their hands kissed, &c. the word idol signifies only an appearance without any reality, nothing could be more impious, blasphemous and false, than the epithet by the grace of God. The Buccaneers, pirates, or sea robbers, reckoned they got their prey or booty by the grace of God, and gave thanks for it. The epithet by the grace of the people, which has been alleged to be more just, will be found false also; for as liberty is the right of all equally, if any man be a willing slave to another, it is by stupidity and not grace; none have a right to dispose of their liberty more than of their life. Every kind of liberty is more precious than life, either natural and personal, or civil, as to rights and privileges in society, or religious; the martyrs parted with life rather than this. Moral slavery is that of reason and conscience to the passions and appetites and vices, and hereby one is a slave to himself, the superior part to the inferior. Moral liberty is in every one's power, for if virtue and vice were not voluntary, they could not be the subjects of rewards or punishments, no one condemned for crimes pleads he could not act otherwise. Satan is called the prince and the god of this world, because the world, that is, the greatest part, serve him; he is called also the prince

prince of darkness, or the ruler of the darkness of this world, that is, his dominion is founded in ignorance and wickedness, and it is by his grace or favour that such are promoted; but his favours are all baits to draw into perdition. If by the majesty of the people the Abbe means the will and choice or appointment of the people, the idea is right, but wrong expressed: he may say the military of his country deserve to be canonized for being the first that would not fight against their countrymen, to enslave, rob, plunder, and murder their friends and relations. It is observed, that the men of every trade, profession, &c. form themselves into societies, or corporations, for unity, order, and regularity in the management of their affairs, and appoint such as they think fittest for to conduct them, and punish by fines or casting out of their society, those that act not rightly. Every society, mechanical, literary, civil, or religious, has this right and authority; and whatever number of men form into civil society, whether a city, which is a little state, or an island, or a continent, they can, in the same manner, appoint juries for judging, and officers of justice to punish offenders, by exacting restitution in the case of theft, &c. so manyfold as the circumstances require, or fines, or banishment from society, or death for taking away of life, or what endangers it, and thus religious society censures, accepts penitents, or excommunicates and excludes from the church; and in all societies the members contribute for the expence, defence, support of the needy, &c. according to the ability or interest of each in the support and well being of the society, and appoint collectors, treasurers, dispensers, &c. who are to give an account of the sum total of the contributions, and of the expences, that the society may know how all the money is employed, that neither treasurers, clerks, collectors, nor any other may commit sacrilege, by pilfering the public money, which Rollin justly calls sacred; and in religious societies treasurers, &c. have all noted by clerks that they get and give out, to save their character from the suspicion of roguery; and they that do not so seem to want both to be reckoned rogues, and to be so. Wars have been reckoned the great source of necessary expences to states, but as persecution and religious wars ended of their own accord, their folly and loss being seen, so we supposed that civil wars would soon end in the same way; but better politicians observe, that they will run parallel with kings and courtiers, who otherwise would have nothing to do, and would be seen to be of no use in the world, and also, that they may have a reason for levying taxes, that they may get a part of them to put in their pockets, for some men live by the calamities, plundering and destruction of others.

There have been usually reckoned four kinds of political systems, or forms of government. 1st. Monarchy, the will of one man being the law, to which the lives and properties of all are subject, as

P

slaves

Lives or beasts. 2dly. What is called a limited monarchy, or a mixed government, is no better in reality, but only in appearance, where the monarch has a council or two, called peers, commons, &c. but gives all the polts and pensions, and with these hires them all to his will, so that though he may seem to have no power he has all. Absolute monarchy has prevailed in Asia and Africa under Pagans and Mehomedans, and in Israel and Judah while they were kingdoms, and in Greece, and Rome at certain periods, and in most modern European nations. The free states of Greece, where arts and sciences flourished, which they never do under slavery, which is supported by ignorance: and the Roman republic, shaken off monarchy, but were again reduced by the Roman emperors. To the four great monarchies of Asia, Babylon, Persia and Media, Greece, Rome, may be added, the Turks and Tartars, Russia or Muscovy, &c. Persia anciently was called Elam from Shem's son. *Perfes* denotes a rider or knight eques, which name it got only in Cyrus's time, and Syria was called Aram from another son of Shem. The Arabs with mahomedanism changed the language and religion of Persia. The Syriac language is a dialect of the Chaldee after the Jewish captivity, not the old Syrian. Every one, since Rynal wrote his history of the East and West Indies, knows the modern kingdoms of Europe are monarchies now, except Swisserland and Holland, which is again subjected to an oppressor called the Stadtholder, by the Prussian despot his brother-in-law; but British America and France, the chief of the nations for learning and politeness, have recovered liberty.

The second form of government is called aristocracy. It is a government by a few, and should be called oligarchy, or rather kakistocracy than aristocracy, as it is the worst form of government, they having more assurance to do any thing than one could well have. The thirty tyrants of Athens were worse than one. Titular families with hereditary fortunes, are of this kind; the heir inherits all, especially if entailed, which is a plan to contract debt, and never to pay it; the rest of the family are entirely at his mercy, or cruelty to be ruined. being bred absolute family monarchs, they must act the same in the state. The third kind is called democratic, republic, or civil government by the people managing their own concerns, according to their inclination and interest. The Hebrews or Israelites, prone to the idolatry of the Heathens around them, among other false gods, would not be withheld from having a monarch also like the nations; which thing displeased Jehovah, that they should reject him from being their king, lawgiver and judge, as he is called, and to their serving of other gods often since he saved and delivered them from Egypt. they would add this also, though Samûel told them how they would groan under the oppressive tyranny and slavish yoke of a king; of all false deities this being the most grievous, and then the possession and pretence of hereditary right is not so easy shaken off; but though a king or a pope may claim hereditary

editary right to lands that either have been bestowed or got otherwise, if there be none of the original proprietor's posterity to claim them; yet though one generation of mechanics or labourers should be so foolish as to give one half of their daily wages to a king, and live poor, starving with their families on the other, surely their posterity, who have the same right to act and chuse for themselves as they had, and could not be bound by any example, or act of their fathers, to part with the product of their own toil and labour, but can either chuse another king if they please, or give none of their wages to any. There can be no hereditary right here more than that of the wolf in the fable, which told the ram his family had been nourished for some ages by his family, and now he had acquired a hereditary right.

Superior beings seeing man so vain
As to pretend o'er other men to reign,
Despis'd such monstrous pride in mortal shape,
And view'd a monarch as we view an ape.

The works and word of God have been perverted to serve the worst purposes, both of statesmen and churchmen for self-interest. The rules for constituting a king, praying for, and serving such, have this fate. Those for polygamy, and divorce have the same fate. Volumes have been published of late by clergy in favour of a plurality of wives, which accordingly has been put in practice; but Christ himself told the Jews, that from or at the beginning it was not so. We must go back to the origin of things, or the first model and perfect pattern if we would find the true nature of things, Matth. xix 8. It was better to divorce their wives, or put them away, than use them barbarously: and if the Israelites would have a king, he was to be of their own nation and religion; but hereditary right was guarded against, as if it had been on purpose to prevent such an absurd notion: for their first king was not of the oldest but the youngest tribe, the next was neither of his family nor tribe, and was the youngest son of a family, and the third was his youngest son. When the Jews were carried to Babylon, they were bidden to seek the peace of the city that had taken them captives, and to pray for it, though they could not get free from bondage in it till it was destroyed: but they were to do good for evil, and pray for those that despitefully used them, that they might be the people of God, who is good to the unthankful and the evil. Thus Christ prayed for his murderers, and the like admonition is given to his followers by his Apostles; and as they were pilgrims and sojourners on earth, they were to take the world as they found it, as quakers and methodists at this day, and make the best of a bad thing. The tyrant of Sicily happening to hear an old matron at her prayers, praying for him, told her afterwards, he thought every one had wished for his removal, she told him they had a terrible tyrant before him, and he was worse, and if a worse still come, she knew not how they

they would do. Price on liberty, Pains common sense, and rights of man, and Raynal, are in every one's hand. The Abbe shews that savages are in a better state than those called civilized, that have the burden of taxes to bear to maintain useless courtiers and idle nominal or sinecure posts, or even to afford so great salaries to useful ones, &c. A great part of the public money, which is levied by oppressive taxes, is bestowed in extravagant pensions, on such as are either rich or have enough, they are procured by courtiers for their friends that vote for them to keep their places. If a king had but a thousand yearly, and no useful post above a hundred, which is enough to live upon without luxury, but when a king has above a million, and others hundreds or thousands, how hard must the industrious and useful part of mankind labour, and how poorly live to raise that to oppressors, that thus devour their flesh and blood. Savages defend themselves all jointly, none being pressed and exposed to danger to save others, or oppressed to support others.

Know all the good that individuals find,
 Or God or nature meant to mere mankind.
 Reasons whole treasure, all the joys of sense
 Ly in three words, Health, Peace and Competence,
 But health consists in temperance alone,
 And peace, O! virtue, peace is all thy own ;
 For heaven's just balance equal will appear
 Whilst these are plac'd in hope and those in fear,
 Not present good, or ill, the joy or curse,
 But future views of better or of worse.

Of two evils the least is to be chosen, and of two goods the greatest, the present is temporary, the future is eternal. How prodigious are the mistakes that prevail ; to reckon the meanest, basest, disgracefullest life, most honourable as to live dependent on others, not by a voluntary but violent dependence ; beggars living by the first, their life is reckoned disgraceful, and tyrants living by the other think it honourable, family pride is just as contrary ; the man that made a fortune, if he had nothing at first, is reckoned an upstart, and not respectable ; but in a few generations after, it becomes an old family or fortune, and full of family pride ; he that made it had the principal honour, his nearest heirs by their nearest connection with him the next, and the more remote the less.

Go if thine antient, but unworthy blood
 Has crept through villains ever since the flood,
 Go and pretend your race is only young,
 Nor own your fathers have been fools so long.

Private servants honour their masters and obey them, but public ones, called rulers, the contrary. It has been reckoned pretty curious to elect, chuse, or pay them, and petition them, and get no account from them how they spend the money given them, how idly,

idly, foolishly, in extravagant luxury, gaming, &c. Government has been by superstition or divine right from the oracle, by robbery or conquest, by military power, &c. See the London liberal society's plan for the greatest sum of happiness to the greatest number of men, and passive self denial of individuals, for the public good of society, the excellence of the French revolution, and American freedom from public burdens.

In all the world as I do ken,
 There are but three unhappy men.
 The first is he that no good can (do)
 Nor will he learn of any man.
 The second is he that hath the wit,
 But no man is the better o't. (of it)
 The third is he that knows the right
 And does the wrong with all his might.

D E I S M.

In proceeding to consider and examine the four religions, viz. Deism, Mahomedism, Judaism and Christianity, we found it a peculiar advantage to feel ourselves without constraint of passion or prejudice, having no interest or private end to serve, and chiefly in being free from the bonds of these tyrants, custom, corruption, curiosity, novelty, singularity, &c. nor misled by partial views, truth being the soul and substance of every thing good, amiable and desirable: Nothing is sweeter to the mind than the light of truth. It has been observed, that people of fortune and fashion, are usually of the fashionable religion, or established one, whatever it is, unless being the slaves of corrupt inclinations or desires, appetites and passions, or of curiosity, novelty, singularity, &c. they chuse one more suitable to these, which has been the case with philosophers and politicians, among both Pagans and Christians: the mind must not only be purified by philosophy from the prejudices of education, pride, bigotry, low grovelling notions, narrow contracted partial views, &c. but the morals must be purified from the pursuit of the sensual appetites and passions, voluptuousness, covetousness, ambition, and all dissipation and vice: philosophical pride will not descend to any religion that gives too humbling views of the nature and state of man, or of his abilities, virtues, attainments, nor will a heart devoted to the sensual gratifications agree to one that prescribes purity of heart and life, an excellent and illustrious *eques auratus vere aureus*.† remarked, that by reason of the catamitism of the Greek and Roman philosophers they are irksome to read. Cicero speaks of it as a practice derived from their ancestors, so that it is difficult to say whether their theories and maxims were most excellent, or their practice most wretched. A wine bibber cannot be a Mahomedan, and he cannot pretend to be of the religion of nature who

†Vir ingenii dotibus, indolis probitate, morumque præstantia præclarus, linguarum scientiarumque multarum institutis eruditus, cujus nominis in scripto literis de orientalibus librum proferre statuimus.

who drinks any artificial liquors, fermented or distilled, &c. or uses any but native food. None can know the advantage of the manner of life which any religion prescribes without the trial and experience of it, whether moral or moral-natural; none that are led by interest, political ends, particular or private affections and aversions, pride, vain glory, and hypocrisy, dissipation, or any of the fore-mentioned impediments, are qualified to judge which is the true religion, no more than one born blind is qualified to judge of the beauty of colours, or one drunk of sound reasoning or one that is a slave to vice, vanity, and pride, of the excellency of virtue; and by observing one's dispositions and understanding, I will know what species of religion will suit his taste. The philosophers virtues were generally splendid vices, the fruits of pride, vain glory, &c.

Dr Burnet finds a great many faults, deformities, &c. in the earth, and in nature, poisonous plants, and animals, hideous ones, &c. that shock and disgust the beholder, and the evils and disorder in society, and in the elements, seasons, &c. made the philosopher at first sight to doubt if all was the fruit of blind chance, or of design, and of an intelligent being, and the books alledged by their abbetors to be written by the direction of the author of nature, are entirely similar to the frame of nature, and the state of things, for in comparing creation, providence, and scripture, they seem to have similar faults, things insignificant, and trifling oddities, disorder, &c. the animal figure entire, or in the skeleton, is an odd like figure, having no mathematical proportions, but physicians who have considered it fully, so as to know the nature, uses and design, admire it, as philosophers do plants, animals, and nature in general, and as divines do providence, and the greatest philosophers do scripture; partial views and imperfect knowledge, are the cause of all mistakes, a complicated machine seems strange to a novice.

Having considered the antient Pagans, we proceed to consider the modern Deists, who account themselves moral philosophers; that is, such as acknowledge a God, the creator, governor, and judge of the world; the immortality of the soul, or a future state; that God should be worshipped, and the social duties performed, but deny the necessity and reality of revelation; asserting, that reason, or the light of nature, is a sufficient guide to virtue and happiness. The controversy with them may be reduced to three points, viz. the possibility, the necessity, and the evidences of revelation. The first is acknowledged. It is granted, that it is possible for God to reveal his mind and will to his rational creatures; and that more knowledge can be communicated to man this way, than he can acquire merely by the exercise of his reason, or collect from the works of creation and providence. But secondly, the necessity of it is denied, and the sufficiency of reason, or the light of nature asserted: but the defect of this will appear both from authorities and facts.

1st, The insufficiency of nature's light, and the necessity of revelation, will appear from the testimony and experience of the great-
est

est men in the Pagan world. We know best what reason can do, by observing what it has done in them who possessed and exercised it, to the highest degree attainable by man in the present state. The antient philosophers, as Socrates, the father of Grecian wisdom, the greatest man in the Pagan world, with whom it was reckoned a happiness to live; the divine Plato, &c. we find greatly at a loss, groping in the dark, and making heavy complaints of the deficiency of natural light; and ardently wishing for superior instruction, and expecting, that the goodness of heaven would send the instructor they needed. They could not advise the people to perform any worship, but seemed rather to think that they should not persist in the religion of their country; but wait till the goodness of heaven sent one with sufficient ability to teach them, and authority to enforce his precepts and instructions. They could not discover how evil came into the world, nor how to get rid of it. They were sadly perplexed about a future state, and how to obtain the favour of heaven. See Plato's works, in which Socrates' discourses are contained; for he wrote none himself, giving this reason for it, that the paper was more valuable than any thing he had to write, a reason which satisfied nobody but himself.

2dly, Reason, or the light of nature, could not discover the most important things, as a right knowledge of the nature, perfections, and providence of God. A late ingenious, judicious author, has attempted to demonstrate, that all the knowledge of God that is in the world, is from revelation or tradition. Reason could not discover some of the most amiable perfections of the divine nature, as, pardoning mercy, redeeming love and grace, &c. though it discovered the power, wisdom, goodness, patience, and some idea of the justice of God in creation and providence. Reason could not shew what way of worship was acceptable to God. Reason could not discover how forgiveness of sins, and reconciliation to God, or the recovery of his favour, that was lost by sin, could be obtained; or, if repentance be a sufficient atonement, but rather, that it is not; and therefore they offered sacrifices to atone. Reason could obtain no satisfying knowledge of the nature of a future state, which is brought to light by revelation, being dark before. Though the heathens might pray, they had no promise of being answered; and though they should repent, they had no promise of pardon.

Before we proceed to consider the evidences of revelation, we shall answer an objection, which is the only one of moment that can be made to the necessity of revelation. It is this: If revelation be necessary at all, it was necessary for all men in all ages; but it has not been granted to all, therefore it is not necessary. The answer to this is obvious from the analogy of the divine conduct in creation and providence; the objection to both being the same. For God, in his other dispensations has not given the same gifts to all: Some enjoy liberty, natural, civil and religious, while others are destitute of all these. Some are rich, others are poor. Some have

a better clime than others. Some species of creatures possess a high degree in the order of creation, and others a low and base state. And its being given gradually, and not all at once, is analogous to the conduct of the Deity in his other dispensations. The useful arts, and particularly medicine for the health of the body, were gradually discovered. That nature, providence and scripture have the same author, is evident in every respect; they have all parts incomprehensible to the understanding of the most learned and wise. They are all without that artificial order and method, which is the work of fancy, the vanity of science, and the invention of modern times. Flowers grow all promiscuously in a beautiful arrangement. But though the Creator and Governor of the world, by his right of sovereignty, distributes his gifts variously, as to his infinite wisdom seems meet, both in nature and providence, and bestows special favours on some above others, yet he is still the common parent, and did not totally disregard the Gentiles, as the Jews imagined, but raised up eminent men, almost in every age, in the heathen world, to stop the torrent of ignorance and corruption. And the heathens were not all ignorant of God, though, by their own fault, most of them lost not only the promise of the gospel given to the patriarchs, Adam, &c. but also the knowledge of God, yet all did not so: for though Job and his friends, and Cornelius, were not in the church, but were heathens, yet they worshipped the true God; and in every nation and age, he that feareth God, and worketh righteousness, is accepted. If they improve the talents they have, no more can be required; and to him that doth so, more shall be given. They might have the knowledge of the Saviour and his benefits communicated to their minds by supernatural influences and illuminations, without external revelations; as we see Job and his friends had. The heathens, by using sacrifices, shewed their sense of the need of atonement and a mediator, of which they had a general sense or tradition. The third thing was the evidences of revelation. These are twofold, direct and indirect, or external and internal. The first is also twofold; the accomplishment of prophecies, and the performance of miracles. None can foretell future events with certainty of their accomplishment; but he that rules the world, directs and disposes of all affairs, and brings to pass all events; or those to whom he communicates that knowledge. The heathen oracles were mere conjectures and uncertainties, and therefore equivocal, accidental, or false; they were generally expressed in equivocal terms, as Isaiah xiv, lxii, lxiii.

Aio te Æacidem Romanos vincere posse;

Which may be understood either ways. I say thou, Æacides, mayest conquer the Romans; or the Romans may conquer thee Æacides; as also, that to Croesus king of Lydia, when he went over the river Halys, he would overthrow a great empire; which happened to be his own, though he understood it otherwise. Tho' there

there be some prophecies respecting events yet future, not yet accomplished, yet many are accomplished: as the flood of Noah, predicted 120 years before it happened; the destruction of Sodom, Israel's going to Egypt, affliction there, deliverance from it, and obtaining possession of Canaan. The time of, and deliverance from the Babylonish captivity. Cyrus by name was foretold to be their deliverer about 100 years before he was born. The coming of the Messias, and circumstances of it, Isaiah liii. Dan. ix 24 and he predicted his own death, with the manner of it, and also his resurrection, the propagation of the gospel, and the opposition that would be made to it, &c. There was never a prophecy more in the power of man to prevent, than that of Christ's sufferings, and the kind and manner of them, and of his death, as he declared it was by their hands he was to suffer, had they spared him, his prophecies would have been false. Prophecies are frequently expressed in figurative terms; if they were literally expressed, it would tend to prevent their accomplishment in some cases.

2dly, Miracles are the second direct, or external evidence of revelation. Revelation itself indeed is a miracle, and it was attested by miracles. The definition of a miracle is this, it is a violation of the laws of nature; an action or event out of the common course of nature; it is an extraordinary supernatural event, that could not be effected by any created skill or power; as raising the dead, &c. for every extraordinary thing is not a miracle. Angels, or invisible powers, good or bad, may, by secrets in nature, perform things above the skill or power of man. Moses, the first inspired writer, attested his commission in Egypt at the red sea, and in the wilderness by miracles. And though the magicians of Egypt did like to him in some things, either by tricks of legerdemain, or the aid of Satan; suddenly removing one object, and substituting another, so that it might be taken for a transformation of one creature into another; or suddenly bringing a new object, that it might be taken for a real production; or by darkening or condensing the medium, to misrepresent the object; or by a deception of the fancy, which is the case with regard to dreams; yet the magicians owned the finger of God in other things, which they could not do. The other prophets did miracles also, as Elijah and Elisha in raising the dead, &c. and particularly Christ and his apostles did many miracles; as healing diseases with a word, stilling the winds and waves, raising the dead, &c. A miracle is the shortest and most direct proof of a divine message or commission. The Jews saying, that Jesus stole the name Jehovah out of the oracle, (which they call Tetragrammaton, as it consists of four letters in the Hebrew,) and that he thereby wrought his miracles, is too fabulous to need confutation: and the subtle sophistry of some late moral Deists, to destroy the notion of a miracle, is equally absurd, and has been fully answered and refuted by others, as Dr. Campbell, &c. though, like Atheists, they deserved no notice; it being equally contrary to the com-

mon sense of mankind, as the denying a material world, and endeavouring to make mankind disbelieve their senses, though the same persons acted by their own; it is of a piece with transubstantiation.

The internal or indirect evidences of revelation, are perhaps yet stronger than the external ones. It bears the stamp of divine authority, the seal of heaven, and shews its divine original by the doctrines it contains; which are above the reach of human invention, as the gospel scheme. The internal evidence from the nature and tendency of the doctrines is the highest evidence, as no miracle can confirm a bad doctrine, so it must be good before it can be confirmed; the very prodigiousness of the resurrection and general judgement shew them to be from revelation originally, as none could have imagined them. Enoch spoke of the second, and Zoroaster and the old Persians of the first, the preternatural eclipse had not been believed, if not noticed by Pagan philosophers, &c. Reason guides one to a full conviction of the external and historical evidences of revelation; after which it resigns him to another light, not contrary, but entirely different, and infinitely superior.

The internal evidences are many; as, first, The antiquity of the scriptures, they being the most antient history and writings, in which the art of writing was first practised; and therefore called scriptures by way of eminency; no other history reaches beyond the flood, but they contain the history of the creation, and antediluvian world. Secondly, The majesty and authority with which they speak, or command and threaten, is truly divine. Thirdly, The excellency of the doctrines and rules of conduct therein contained; calculated for the honour of God, and the good of man, temporal and eternal; to deliver the world from calamities and crimes; enforced with the sanctions of eternal rewards and punishments. See Blackhall's Sufficiency of the Scriptures; Bennet's, and Edwards' Excellence of the Scriptures, above all other writings.

Having thus proved the scriptures to be a divine revelation, we are not obliged to regard the cavils of adversaries to any of their contents, as it is plain, that when we are assured they are a revelation from God, bearing the divine authority, we are bound to believe the doctrines, and practise the duties therein enjoined; and it is blasphemy and folly to impeach the divine wisdom, by cavilling at any thing we are assured is a revelation from God; like him that said, had he been at the making of the world, it had been better made. Galen, a Pagan physician, wondered at the amazing art, wisdom and skill displayed in the structure of the human body, and it converted him from Atheism, being convinced it was a work of design, and not chance, and it seems to have as great oddities, &c. as scripture. It is plain, we are unable to judge what should be expected in a revelation; and the doctrines of it, like the works of creation and providence, are imperfectly comprehended by us. The gospel scheme is indeed a mystery, but so are the works of nature, and the conduct of providence. But the precepts and duties we are

to practise are plain to the meanest capacity. There are primary principles taken for granted in all sciences, which mathematicians call data, or a foundation to go upon; without which concessions we could not proceed; and religion, both natural and revealed, must be supposed to have such principles. They who denied first principles, as the being of a God, and the immortality of the soul, were hissed out of the schools as foolish and ridiculous.

Positive institutions and mysteries are chiefly objected to in scripture; but they are bad logicians and philosophers that cavil at the former. The Jewish rabbins said, that material things are but emblems of things above. And the philosopher observed, that the divine light never descends without a covering. While we are clothed with bodies, truth must be clothed with a body too, else we could not converse with it; and language itself is an emblem. Sounds are the signs of ideas or thoughts, and letters are the marks of sounds; and all languages are full of figures; being too scanty to express things in their common acceptation, they are often used in another called figurative, consisting of tropes, metaphors, allegories, &c. and it is impossible to avoid that way of expression.—*N. B.* Way is figuratively taken here. These positive institutions are chiefly the sacrifices of the Old Testament, and the sacraments of the New Testament. That the first were of divine appointment is evident, and by tradition became universal, being practised by Heathens as well as Jews. It is impossible to think any could imagine, that destroying the creatures of God would please him, and atone for crimes, but aggravate them; and it was contrary to their own interest: and the archetype to which they referred, and of which they were the natural emblems, (being a natural, not an artificial language) could never have been conceived of if not revealed. Both their being and use were from divine institution. All that system was emblematical, and agreeable to the antient eastern manner of instruction, as the sacraments also are. Who among the learned is ignorant of the hieroglyphics of Egypt? But the sacraments may also be considered as rites to distinguish a society from others. As for mysteries, they are twofold. First, Any thing is a mystery till it be discovered. Thus the calling of the Gentiles to become members of the church of God, and partake of the privileges of the gospel, was in some measure a mystery to the Jews before the event, as the apostle observes, Eph. iii. Secondly, What is not fully comprehended; and thus every thing in nature is a mystery to man's limited capacity. An ingenious philosopher could not understand how spirit could act on matter, and therefore concluded, that the motion of the finger is not caused by the volition of the mind, but immediately by God Almighty, the primary cause of all things. But as he is the purest Spirit, therefore he could have least communication with matter. And another could not conceive how the heavenly bodies act on fluids, and cause the ebbing and flowing of the tides; or what causes corpuscular connexion in solid bodies.

And

And indeed it is only the nominal essence of things that we know ; as that gold is yellow, fusile, ductile, solid, soluble in aqua-regia, &c. but we know not the nature of the particles and stamina of which it consists. And there are mysteries in natural religion, as in the works of creation and providence. We cannot conceive of immensity without extension, or of duration without succession ; and yet both these are foreign to God. A small part cannot comprehend the whole. Ignorance, vanity and pride, are sore evils. But revelation was as universally acknowledged as the being of a God ; for all nations had oracles as well as sacrifices. So the Deists are condemned by the general voice ; and Adam at first either had revelations, or else he had a more perfect wisdom and knowledge of the nature of things than his lapsed posterity, as revelation asserts, either of which prove the point : For otherwise, he could not have known what food was wholesome, without experience ; nor how to give names to the creatures, agreeable to their natures, and descriptive of them. Nor could he have had any idea of father and mother, and the superior attachment to a wife. Nor could he have had the power of speech and language in perfection all at once, without revelation, or a supernatural endowment, different from what is the case in after times. That the institution of sacrifices was by revelation was observed before, see Dr Owen's reason of faith, or the reason why we believe the scriptures to be a divine revelation ; Dr. Butler's analogy of religion to the constitution and course of nature, a piece of the most excellent logic ; and that very learned judicious book, entitled, *Revelation examined with candour* ; and Lardner's credibility, shewing, that there were such persons and facts as are recorded in scripture-history ; Shuckford's and Prideaux's connections ; Tacitus, &c.

In fine, the scriptures must be either from God or man, or the devil ; from the latter they cannot be, as they are contrary to his whole plan, and condemn his whole conduct : and if from men, they must either be from good men or bad men : they cannot be from the latter, as they condemn their conduct, and therefore they reject them ; nor from good men, for such could not commit a forgery ; that would be the worst of conduct, which is severely condemned by them ; and therefore they can be ascribed to no author but God. But the true reason that any oppose them is given, John iii 19. They want to be under the darker light of nature ; it is not for want of sufficient evidence to an honest inquirer that any reject them ; for Gilbert West, the most able Deist, was convinced of Christ's resurrection upon an honest inquiry, and wrote the strongest proof of it, when he set about writing against it. And Lord Littleton's letter to him on the conversion of St Paul, shews that alone to be a sufficient evidence of Christianity, Paul being the greatest enemy to it. And Lord President Forbes's admirable philosophical thoughts on religion and sources of incredulity ; and Addison's evidences of the Christian religion from heathen testimonies. Grotius on the truth of the Christian religion, having the like evidences. Josep. lib xviii 4.

says,

says, Jesus was a wise man, (they were also good men that got this title then) a worker of wonders, and a teacher of truth. and all good men were offended at his murder, as at that of James the just, called the brother of Jesus, this is quoted by Eusebius E. H. c. xxiii. and by Origen against Celsus who owned it, being in the copies then extant. Christ and his apostles had no self-interest or private end to serve, like Mahomed, nor used craft or fraud, force or violence, which are the marks of imposture, but were good men, see Prideaux's letters to the Deists, annexed to the life of Mahomed. Dr Lardner's large, very learned evidences of the same kind. The principal oracle of Deism is Tindal's Christianity as old as the creation; wherein, with a subtle sophistry of false reasoning, he endeavours to prove that religion, like the object of it, must still be one and the same. His primary and grand deceit lyes in this hypothesis, as the hinge on which all his reasoning turns. The object indeed is still one and the same, as he observes; but then it does not follow from thence, as he would have it, that religion is still one and the same, as the subject of it is changed, for that requires a change in it. The religion of the end, or our duty to God and man is still one and the same; but then the change of man's state requires a change of the religion of the means, or new means to obtain that end, to dispose and enable him to do his duty; which means, viz. a Mediator, and reconciliation to God by him, with supernatural aid, &c. the gospel-scheme contains. But that revelation might be a complete system, it contains all natural religion, or a republication of the law of nature, with new motives and means to perform it, and sets it in a clearer light. Tindal uses the term light of nature ambiguously in three different senses, which he uses promiscuously, and plays upon, in order to deceive his reader. 1. For the universal scheme of fitnesses, all that can be made known, (or is worthy of God to discover) which implies the recovery of ruined men. 2. For what may be known by the use of reason, in attending to nature. 3. For what is actually known. Shaftesbury, Blunt, Bolingbroke, &c. are of the same clan, and a tribe that call themselves moral philosophers: as if none were men of learning, refinement, and philosophers but Deists: But they only shew their vanity and weakness, to think themselves superior to others; for Addison, Steele, Newton, Locke, Boyle, Bacon, &c. &c. men far superior to any of them, were Christians. But they have got that light from the Christian revelation, which they pretend to have from reason, and which the antient Pagan philosophers had not; and thus fight against Christianity with its own weapons. Man, as a rational creature, and a free agent, is at liberty with regard to the choice of a religion, as well as with regard to the practice of it; and not under fatal necessity as to either, which would destroy the distinction of virtue and vice, as was observed before on liberty and mutability, see Middleton, Connybear, &c. against Tindal, Deism revealed, and Deism delineated; Leland's view of the Deistical writers; Eusebius's

sebius's preparatio Evangelica, and Lardner's credibility of the gospel-history, &c.

The very learned Shuckford, in his connexion of sacred and profane history from the creation, the admirable author of revelation examined with candor, &c. have shewn, that there was never such a thing as natural religion in the world. Adam the first was not left a day to the exercise of his faculties alone, but had precepts and prohibitions given him, which he violated, the traditions of which the heathens had received. What are called natural religion, and moral philosophy, are only broken hints by tradition, derived from the revelations given before the dispersion at Babel, or received afterwards from the patriarchs, or the books of the Old Testament, which were read in the original by some philosophers, who learned the Hebrew for that purpose, and after the Greek translation of the Seventy all had access to them. See Gale's court of the gentiles, Selden de jure nat. hebr. It is testified that they drank all from the sacred fountains. Plato was called the Hebrew philosopher, and Moses atticizing, he had his trinity from thence. Plato himself says, they received it from the ancients, who were better, wiser, and nearer the gods than themselves. Moral philosophy is now taught in the most absurd unphilosophical, erroneous, romantic way in colleges, and is a mere imagination, without any real foundation, supposing human nature in its original state of integrity, and is contrary to the philosophy of the present state of human nature, which is taught only by Christianity, Pictet's morale chretienne, &c. and this is attested by Pagans themselves, Video, &c. I see and approve what is better, and do what is worse, Nitimur, &c. we rush on things forbidden, and always covet things denied. This agrees perfectly with Paul, Rom. vi 7. the flesh lusts against the spirit, and the spirit against the flesh, so that one cannot do the things that he would; reason and conscience do not always bear rule over the passions, and the will. Moral philosophy in Christian schools should be founded on or deduced from Christian principles, and united with or supported by gospel privileges; but the teachers of it, like Mr Gibbons, and those whom he says had their minds purified by philosophy, but did not embrace Christianity, shew too much pride, self-conceit, and self sufficiency, to have any dependence on God's grace. Since the publication of Grotius de jure belli ac pacis, they have chiefly run on politic and law stuff, not on ethics and economies, &c. the moral faculties, powers, and capacities, what they are able to do, and what they ought to do, should be the theme, and logic should consider the rational powers and abilities, their exercise and objects in perceiving, judging, reasoning, methodizing naturally, rather than artificially. Nature's method has negligent simplicity, and an elegant ease, grand and majestic, the evidence of every truth natural and moral, as of the existence of matter and spirit of God, the nature and immortality of the soul of man, of revelation and its doctrines, philosophical and theological; but their philosophic

philosophic pride would not stoop thus far, and probability, analogy, and moral certainty, should be shewn to be sufficient to influence the morals according to Christian principles.

The inspired writings shine with a peculiar lustre and glory, loftiness and grandeur, majesty and sublimity, beauty and excellency, above all other writings. They contain histories the most venerable for their antiquity ; and the dignity and importance of the subjects, as that of the creation of the world, and first formation of all things ; the origin of evil, and its progress, till it overwhelmed the world with a flood, &c. - The history of the patriarchs, and of the church and people of God, and all the wonders he did in their behalf : and particularly the history of the most wonderful Person ever the world saw ; whose name, person, and every thing pertaining him, were all wonderful ; as his generation, life, acts, death, resurrection, ascension, mission of his apostles, and propagation of his gospel, were one continued scene of wonders. The divine oracles contain doctrines the most glorious and excellent, taught by the prophets, Christ, and his apostles ; the manifold wisdom of God in the gospel of his Son, whereby peace is made between heaven and earth. The sacred scriptures contain the most pure and excellent precepts, laws and rules of conduct ; the true logic and philosophy, the most glorious rewards, and the most dreadful punishments in their nature and duration, being extreme. They contain the most tragical scenes, and amazing wonders ; as the fall of man, the destruction of the world by the flood, and of Sodom and Gomorrah, &c. by fire and brimstone from heaven ; the terrible darkness, wonders and plagues in Egypt ; the glorious deliverance of the Israelites, by dividing the sea to make way for them, and the drowning of the Egyptians, the pillar of cloud and fire for a guide in the wilderness, giving a river of water out of the rock to follow them, and manna from heaven, &c. and particularly the miracles of Christ and his apostles, and the wonders at his death ; when the sun did faint, the earth did quake, the rocks were rent, when nature stood aghast, and seemed to be dissolving. The oracles of heaven contain the most sublime oratory and poetry ; all others compared with it, is but like a groveling shrub beside the lofty cedar. The book of God contains what all men are keen to pry into, the foreknowledge of future events, &c. It contains also comfort to the afflicted, cordials for the languishing, and restoratives for the fainting soul ; light to them that are in darkness ; exceeding great and precious promises of all good, even eternal glory and happiness, and of deliverance from all evil. It excels all human writings, as the sun excels the moon and stars in brightness. But who can speak in worthy strains of such a lofty theme !

Let all the heathen authors join to form one perfect book,
When once compar'd, great God ! with thine, how mean their
writings look !

M A.

MAHOMEDANISM.

Having considered the Pagan religion, Atheism, and Deism, we proceed to consider another religion of human device, viz. the Mahomedan. It arose in the east some later than p pery in the west. The author of it was Mohammed, a native of Mecca, in that part of Arabia called the Happy. Being poor and illiterate, but descended of opulent ancestors, his ambition fired him with a desire of advancing his fortune to equal or exceed them. Being engaged in the mercantile line, he had occasion to travel through several countries, as Syria, Palestine, Egypt, &c. Having observed the religious divisions that took place, their virulent enmity to one another, and their agreement in several particulars, this opportunity he embraced to form a new system of religion on more general principles than any of them, to comprehend all parties. His master being dead, he married his widow, and thereby obtained some wealth, and an offspring. He was seized with an affliction, which he turned to his advantage, viz. epileptic fits, which he said were trances into which he was cast by the divine agency, and in which he had revelations of the divine will, which he was commanded to publish to the world. He retired from business, and betook himself to a cloister for some time, on pretence of devotion and communion with heaven, to acquire the reputation of sanctity. He got a dove learned to pick meat out of his ear, and said it was the Holy Ghost inspiring him. He was derided greatly at first by his own relations as well as others, but he bore all with invincible patience and perseverance in the prosecution of his design. He could not have carried on his plan for want of education, had he not been assisted by an apostate Jew and a Christian monk that had left his cloister, who wrote his pretended revelations, which are contained in the koran, or alcoran, *i. e.* the book, being so called by way of eminency. Ross, in his caveat for reading it, observes, that it has been much altered after his death, and has neither language nor order, though they hold it the standard for the most eloquent language, &c. It is divided into 114 chapters, consisting of fables, lies, blasphemies, &c. It consists of such wares as must not be seen, but wrapt up in bundles, for it is criminal to translate, or give it to a stranger.† It is a medley of such horrid stuff, as plainly shews he was in an enthusiastic delirium, (which Dr Casaubon, on enthusiasm, says he got it in a fever before he set up for a prophet) He pretends he got it by means of the angel Gabriel. It is now to be found in the Latin, English, French, &c. languages. Though

† They usually get it by heart, and it is said over every Friday, their Sabbath, as they meet four or five times, the first language they learn to read is their bible in the original. The women do not mingle with the men, but sit by themselves, as with Jews, Quakers, Methodists, and all that have order and decorum, or they stay at home. All this I have from my Persian and Arable preceptor Mahomet, ali from the East Indies, a Mahomedan.

Though ignorant, rude and enthusiastic, yet his mind was enlarged by travelling, which made him calculate his religion to be universal; being a medley of the Pagan, Jewish and Christian, in order to comprehend them all. It was a maxim with him, that if people live a good life, they may be saved in any religion; which is similar to a notion of some Pagans, that every one's religion is true, because every one takes that for God which he worships. It is certain, no person can be saved by the profession of the best religion, if his life be bad, or if he does not believe the principles he professes to be true. What he had of the Christian religion was from the Arian heresy, which then raged in the east; it acknowledged Christ's prophetic office, &c. but denied his divinity. The inhabitants of Arabia, and other countries thereabouts were Pagans, mixt with Jews, who were scattered every where by persecution. His future state is from the Pagans, viz. their Elysian Fields, or sensual Paradise, for the virtuous; in which are shady groves, purling streams, murmuring rivulets, delicious fruits, beautiful women with black eyes, and eye-brows as wide as the rain bow, &c. And these who died in his wars, in the propagation and defence of his religion, were to have pleasures more intense than others: but those who rejected his religion, were condemned to drink rivers of burning pitch, and suffer punishments similar to the Pagan's pyriplegethon, and dark regions, &c. The good and bad actions being weighed in scales, if they are equal in weight, the authors of this equality of virtues and vices go to a middle place, called Arat, where there is neither pleasure nor pain, happiness nor misery. He owned that Moses and Christ were greater than any of the other prophets, that each of them were sent of God, to propagate religion; the one by threatenings and terror, the other by encouragements; but both proving ineffectual, he was sent with a larger commission than any of them, to propagate religion by the sword. Not only to publish it, and use persuasion, but to compel them to embrace it by force of arms, and to subdue and destroy those that would not submit to his religion: and to establish a dominion on earth, that should propagate and support the divine law through the world; that such as did not submit to it were doomed to utter ruin. Having observed that drinking and gaming indisposed for his service, he forbade his followers the use of wine and strong drink, and games of chance, and also blood and swine's flesh: he allowed polygamy, and had many wives himself; ambition and lust were his ruling passions, and when any of his votaries objected to any piece of his conduct, there came out still another chapter of the koran, granting the prophet great liberties. He taught predestination, or the doctrine of fate, to encourage his followers in his wars. When he had got a number of disciples, he armed them, and proceeded to subject these wild tribes to his religion and government. A plot being formed against him

R.

at

at Mecca, he fled to Medina, † 270 miles distant; from this flight, called Hegira, being in the 622d year of Christ, the 44th year of his age, and the 4th of his ministry, they compute their time; and Friday being the day in which he made his escape, and began the success and prosperity of his empire, they keep it as their Sabbath. They keep Lent, and eat nothing from sun rising to sun setting during the whole month Ramadan. By art and arms he made many proselytes, from Pagans, Jews and Arians. The delusion spread over Arabia, Syria, Egypt, Persia, &c. When some of his mussulmen, that is, rescued from ruin by the faith, put him hard to it to confirm his mission by miracles, he declined miracles at first, as a test or motive to receive his religion, but afterwards he pretended some. He was bred a Pagan idolater, and lived a very wicked life before he devised the scheme of a new religion, as the most likely way to raise himself. When he set up for an apostle of God, and a prophet, he opposed and overthrew the Pagan idolatry and their temples. There was a famous one at Mecca, like to Delphos among the Greeks, which was the kebla towards which they set their faces when they worshipped, as the Jews did towards Jerusalem, and the Magians to the east, the Sabeans to the north; he also made Mecca the kebla for his mussulmen; the easterns directed their worship to some point in the heavens. He pretended to revive the religion of Adam and Abraham, and reform the Old and New Testament from the corruptions made in them, whereby he might prove his mission from them, as from Deut. xxxiii 2. Psal. l 2. Isaiah xxi 7. He said the law came to Moses on Sinai, the gospel to Jesus at Jerusalem, and the koran to him the apostle of God at Mecca; and he said he was the comforter mentioned John xvi 7. He said the original of the alcoran was in heaven, from whence Gabriel brought him it, chapter by chapter, which were laid up in the chest of his apostleship, out of which the alcoran was compiled after his death; but as some papers were then not legible, part of it was taken from tradition, or the memories of those that had heard it. As the volume of traditions called Sonnah was, which contain all their theology and religion, speculative and practical, which is the unity of God and moral duties. The Pagan idolaters and the civil government, opposed him as encroaching on them; but he allured some by prospect of future rewards, and frightened others by fear of punishments, to embrace his religion. He told them what befel the old world, and Sodom and Egypt, for disobeying Noah, and Lot and Moses, the prophets of God. He told them that Moses and Christ were sent to propagate religion by miracles; but he was sent to do it with the sword; accordingly, their doctors have a sword beside them when they harrangue. He said the sun and moon

were

† Called Yathreb before, but since Medinatol Nabi, the city of the prophet, or simply Medina, the city. *N.B.* Mahomed did not openly or publicly profess or pretend to prophecies or miracles.

were equal at first, but Gabriel descending from heaven by night, touched her and struck a piece off her. His mother he said conceived and bore him without pain, he was born circumcised, and when born, he said O! mother there is but one God, and I am his prophet. They circumcise and baptize both males and females. He reformed from Pagan idolatry to worship the one God. His journey to heaven was his greatest prodigy. In the 12th year of his mission, the angel Gabriel rapped, at his door one night when he was in his bed; he had 70 pair of wings, and the beast Alborak with him, on which the prophets used to ride; it was white, and partly horse, ass and mule, or a middle between the two last, and went as fast as lightning, which the name signifies. When he was brought to Jerusalem by the angel, all the prophets met him, and owned his superiority. He had only one speck of corruption on his heart, a vulture made a hole in his breast with its bill, and picked it out. He ascended to heaven with the angel on a ladder of divine light, and left the beast at Jerusalem till he descended again. He went through seven heavens before he came to the throne of God, which was in the last one, and Gabriel left him at the entrance of it, and waited till he returned from conversing with God, who gave him the offer to be next himself; but he rather chose to descend again to the earth to propagate his religion. His heavens were all 500 years journey distant from one another. He met some one of the patriarchs in each of them. One was of silver, another of gold, another of emerald, &c. and the last of light. He saw angels in the likeness of all creatures in them. He saw a great bull bearing the earth on his horns, and when he shook his head there was an earthquake. There was also a cock, who stood on one, and his head reached another; his voice was heard through heaven and earth, and set all the cocks on earth a crowing. He saw an angel of 70,000 days journey between his eyes. The proportion of a man to the distance between his eyes is as 72 to one; so that his stature must then have been 14,000 years journey, four times the height of all his heavens, in which he was quite out of his mathematics. In the seventh heaven, where God and Christ were, was an angel with 70,000 heads; and in each head 70,000 tongues, with which he praised God. Gabriel accompanied him down from heaven to Jerusalem, and from thence conveyed him, with the beast Alborak, to Mecca; and all this was done in the tenth part of a night, (a dream or delirium.) The great business of this journey to heaven, was the pretence of receiving traditions, or an oral law for the explication of the written one in the koran. As the Jews say Moses did on the mount for explaining his law; these are collected and written in the book Sonnah, and commented on, as the Jews do on theirs, which explications contain the whole of their theology, &c. Doctrines, the Socinians say, Christ went also to heaven for instructions, before his public ministry. He chose 12 apostles, and he made it death to dispute about his religion, and ordered to fight for it with the sword. Infidels are allowed to live among them upon paying an yearly tribute as a fine for their

their infidelity. He pretended the temple of Mecca was built in paradise, and taken from thence up to heaven, and came down to Mecca. He turned prince as well as prophet, and with his party robbed and plundered merchant companies on the way, and all that would not submit. And his successors continue to be prince and priest both under the name of Caliph. He pretended he cleft the moon in two. He pretended another miracle, viz. that a shoulder of mutton spoke to him, and told him it was poisoned; which had been done by one to try if he was a prophet, and would know it; seeing one of his companions sickened by eating of it, and which proved fatal to him, he left off eating, but never got the better of the poison, it being the cause of his death three years after, when 63 years old. He had a number of wives, one of them he married at six years old, and cohabited with her at eight, the usual time they are mature for marriage in that country. He prohibited his best-beloved wife Ayesha to marry after his death, as she was the prophet's favourite wife, though young when he died, which was a great affliction in that sultry region. He was not put into a lead coffin, and suspended between two magnets, as is fabulously reported, that he ordered to try if he would hang so, as a proof of his mission: for he was buried under the bed in which he died in his chamber at Medina.

His followers believe in one God, and Mahomed his prophet, their mediator, by whom they make their addresses. He is to them what Moses was to the Jews before his death. He spoke honourably of Moses and Christ, but denied the Trinity, and Christ's divinity, that himself might be a greater prophet than Christ. The Mahomedan places of worship are called Mosques, and their chief doctors Muftis. They are so strictly honest, that if one lose any thing on the way, it will lye till the owner return to get it; none that finds it will take it up, and if the owner do not find it when he returns, he will say, a Christian has been here. When they take their goods to the market, they mark the price on them, leave them, and return to their business or houses; and whoever wants to purchase any thing, takes what he needs, and leaves the price beside it, and when the owner returns at night he gets the money, and the remainder of his goods. Thus we see how strict they are in their morals. All men and all religions are judged or valued by their morals, as it is their morals that make them good or bad members of society; and they who are not good members of society in this world, are not likely to be fit candidates for a better; those who are not pious, sober, temperate and just, cannot have the approbation of either God or man. Mahomed's law contains the following precepts: *1st*, That there is one God, and one prophet to be acknowledged. *2^{dly}*, That parents and superiors are to be respected. *3^{dly}*, That brotherly-love is to be practised. *4^{thly}*, That proper times for devotions are to be observed, viz. three daily at least. (They bow often at prayers with turban on; the first surat or chapter

is said for a prayer.) *5thly*, That a yearly Lent is to be kept. *6thly*, That alms are to be given to the needy. *7thly*, That matrimony is to be observed at 25 years of age. *8thly*, Murder is forbidden, and also adultery, blood, false-witness; good works are to be maintained, Friday's devotion, and pilgrimages to Mecca at least once in their life are to be done, as necessary to salvation; and to visit the prophet's sepulchre, and the hill of pardon, where they leave their sins. &c. and to avoid covetousness, usury, oppression, lying, dispute about the alcoran and religion; They are forbid swearing, drinking, playing at games, &c. They have their saints relics, miracles, &c. superstitions; but what increased them so much, is, that they are more sober, temperate, just and honest than Christians in general. They allow no disputes about religion, and yet they are divided into two great sects, that of Ali or Hali, and that of Omer. The Turks and Arabians differ in many notions from the sect of Hali and the Persians; the one makes God the author of both good and evil, the other of good only. They have eight orders of priests, of whom the Musti is the chief. The dervises are mendicants. Though they do not extirpate, yet they sadly oppress the remains of the eastern churches under their government. Mahomedism has been a rod on the church of God longer than any other. Egypt oppressed it 200 years, the Canaanites 20, Moab 18, the Philistines 40, Assyria and Chaldea from first to last 300, Epiphanes 40, Rome, from Nero to Constantine 260, the Goths and Lombards 300, but Mahomedism has continued above 1000. Mahomed began an empire which soon subjected a great part of the world: It over-ran a great part of Europe, as well as of Asia and Africa, and conquered more in 80 than the Romans did in 800 years. Like Christians, they make none slaves that profess their religion. They formerly oppressed, but did not extirpate Jews and Christians; but now they have granted a toleration to those of other religions. There are three empires of the Mahomedan religion at this day, that of the Grand Signor in Europe and Asia, the seat of the Greek church and empire formerly that of Fez and Morocca; that of Persia, and that of the Mogul empire. (There are also three Pagan, that of the Nabobs in India, Japan, and the great empire of China, great idolaters. As for the west Indians, they are not formed into civil society, by having laws and government established; they, and the Negroes and Hottentots, &c. merit not our attention.) The professors of the Mahomedan religion are called Saracens, Turks, Tartars, Moors, &c. from their respective countries. See Knolle's and Jones' histories of the Turks; Gagnier's, De Ryer's and Prideaux's life of Mahomed. He died in the sixty-third year of his age, having laid the foundation of an empire, perhaps greater in extent and power, as well as duration, than any that ever was formed. *N. B.* The alcoran needs only to be seen to refute itself.

ANTIENT OR PRIMITIVE JUDAISM.

Having considered and dismissed these religions that are of human device and authority, we proceed to consider those that are of divine original and authority. The first of these is the Jewish. It has been partly considered on the Deistical controversy as being a part of revelation. What we are now chiefly to consider is, wherein it differs from the Christian religion, and if it is superseded by it ; and consider the mistakes of the Jews concerning it, and wherein the different parties among them erred. But we shall previously consider the period of the church of God, antecedent to what may be called Mosaic, Levitical and Jewish, and shall begin with considering the PRIMITIVE and PATRIARCHAL state of it. The church of God was one in all ages since the second covenant took place, (and may be called Christian, as it was founded on the promise of Christ the Mediator,) though under different dispensations ; that of the Old Testament, or first dispensation of the covenant, and that of the New Testament, or second dispensation of it. The first dispensation was partly moral and partly positive, which divines distinguish into moral-natural and moral-positive ; the second has, strictly speaking, but two positive institutions.

The dispensation of the law of nature given to man in his PRIMITIVE state in the form of a covenant was wholly moral, consisting only of the religion of the end, in the capacity and enjoyment of which man was created. But as man consisted of matter and spirit, some material ordinances of religion were given him ; or external symbols and emblems, which are also called sacraments, viz. the trees of knowledge and of life ; signifying, that if he performed both the positive precept and the moral law, or the whole will of God, he would never know evil, but live for ever, or enjoy the favour of God and life in it, (*N. B.* By life is meant happiness;) but if he failed, he would experimentally know he had lost the good he enjoyed before, and would suffer evil and death. He might have sinned though he had not eaten the forbidden fruit, though he could not so immediately have failed in the love of either God or man in breaking either of the tables of the law. As he had newly received his being from God, was placed in so excellent and happy a state, which tended to inspire him with parental love and gratitude, he had no temptation or means to profane his name or Sabbath, desert or corrupt his worship and service ; he had no earthly parents to offend, none to murder, commit adultery with, steal from, or lie against, but the wife of his bosom, who was a part of himself, his only companion, and joint-possessor of the dominion of the earth. He might soon have had opportunity to commit these crimes, Gen. i 28. and have fallen by being guilty of any, or all of them, but none of his offspring would have been involved in this case, but those born afterwards. He was made lord of all but one tree, which was reserved

as a memorial to him of his dependence, and that he held all of his sovereign Landlord: to make him keep in mind the source of his happiness, and not forsake it. It was an useful memorial to him, and not an invidious restriction, as the tempter represented it, and which his avarice and ambition grasped at.

Men would be angels, angels would be gods; and notwithstanding his ingratitude, disobedience, rebellion, discontent, pride, curiosity, &c. the goodness of God regarded him, and graciously vouchsafed to recover him from his ruined state, as he sinned by seduction, and as the whole race would have perished in him. Satan and his accomplices sinned without seduction, and seduced man also, and thereby excluded themselves from all hope and favour; but the beam of hope to men dispelled the dreadful gloom of horror, guilt and despair; it shone gloriously in the promise of the Messiah and his salvation, Gen. iii 15. Rom. xvi 20. 1 John iii 8. which introduced a new dispensation, by a mediator betwixt parties at variance, to reconcile them, by redressing the injury done. This dispensation was partly moral, but attended with new motives, principles and privileges, and partly evangelical, which then consisted in positive institutions or symbols, ceremonies, types, figures, and emblems of the archetype to which they referred, even the great propitiatory Sacrifice to be offered and atonement to be made by the greater Purifier and Sanctifier. The donation of first fruits might perhaps indeed have been presented in the state of nature and innocency, as a testimony of gratitude, dependence and subjection. The positive institutions in the *patriarchal* period consisted chiefly of a holocaust and a libation. The only bloody sacrifice seems to have been the holocaust, or whole burnt offering, besides the rites in ratifying covenants, of dividing the animal, and passing between the pieces, which rather signified an imprecation of a similar fate to the breakers of it. In the death of the sacrifice man saw the demerit of sin, he had also a representation of what he was to undergo; so that these ordinances had also an instructive, rational, and moral meaning, as well as a typical one. The washings, lustrations, and purifications of the Jewish system, as well as their abstaining from things unclean, had a moral meaning, and represented the need of purity of dispositions and life, and that they ought to abstain from sin, which is moral pollution, though the purifications had also a typical meaning, and represented the fountain that only can cleanse from sin Zech. xiii 1. 1 John v 8. Rev. i 5. Circumcision, Deut. x 16. xxx 6. was practised in sultry climes, for a physical use, in the East and South, before Abraham, and baptisms, or washings, were common to all religions in all nations, cleanliness, or purity of body, being an emblem of purity of mind and life, Matth. v. 8.

The holocausts being wholly consumed, denoted the wrath and curse due to consume the offender that offered it. It ascended wholly up in smoke, as it were to remove with its perfume, the ill savour of moral filthiness. The parts of prayer were also represented by the offering of the sacrifice; as confession of sin, petition of forgiveness,

giveness, and gratitude or thanksgiving, called the calves of the lips, being symbolic prayers. But that was not all, nor the principal use and design of them, as some fondly imagine, for it was atonement by the shedding of blood. The MOSAIC or LEVITICAL, afterwards called the Jewish dispensation, as the ordinances and church, were preserved in the tribe of Judah after the separation and extinction of the ten tribes, was a system of many additional ordinances: To the burnt-offering, or general expiation were added particular expiatory ones, as the sin-offering, 2 Cor. v 21. For sins of mistake and ignorance. The assam falsely rendered trespass-offering; for the sins of failure, surprise, delinquency, or such as were occasioned through fear, &c. the peace-offering, Eph. ii 14. of which the offerer did partake as a mark of God's being reconciled and at peace with him. It was eucharistical and supplicatory, and also piacular. Feasting together denotes friendship. The part offered was God's part. These were bloody sacrifices, consisting of tame, perfect, clean beasts and birds, emblems of purity; and chiefly lambs and doves, emblems of innocence. Living creatures were properly called sacrifices, and the vegetables as first fruits, corn, wine, oil, &c. were properly called offerings. The heave, wave and meat-offerings, &c. were acknowledgments of dependence. The libation, or drink-offering poured out, had a propitiatory meaning, as the pouring out of the blood of the sacrifice had; the sprinkling denoted purification. The meat-offering was a donation, as was before observed; the heave and wave offerings being elevated towards the four quarters of the world, was an acknowledgment that God was the universal Lord. Wine, oil, salt, and the prohibition of leaven, had all their emblematical or moral meaning; as atonement, illumination, sincerity without corruption, which was denoted by leaven, as being opposite to salt. Besides these holy things, there were holy persons, places and times; as the first-born, and the Levites afterwards put in their place. For, besides the additional propriety God claimed to the Sabbath, and the first-born, on account of their deliverance from Egypt, both were devoted before; for the first-born was by birth-right priest, and prince of the family. The priests and priesthood were emblems of our great High Priest and his priestly office; and particularly the high priest, with his golden and linen garments, which were emblems of his divinity, and the spotless purity of his humanity. The mitre or crown on the high priest's head, was an emblem of Christ's regal office; the white long robe, of the purity and perfection of his priesthood; the scarlet and crimson ones, of his atonement; the urim and thumim, which signify light and perfection, denoted that of his prophetic office; the breast-plate, with the precious stones, and the names of the tribes in them, and the ephod with the same, and these being joined together, denoted his pastoral care and government, with love and affection bearing the burden of their affairs, Isaiah ix 6. the bells and pomegranates hung at the robe of the ephod, denoted the

the joyful sound and rich provisions of the gospel, as did also the table of shew-bread. The presenting the blood, and offering incense, in the holy and most holy place, denoted his oblation and intercession. The holy places were the holy land and holy city, the habitations of a people holy to the Lord; the cities of refuge also, which represented Christ. The tabernacle, the temple and the ark, where the cloud of glory or presence of God abode, were holy things, that consecrated the places where they were; the tabernacle was a moveable tent, the emblem of Christ's human nature, John i 14. the original signifies tabernacled among us. The feast of tabernacles, and their dwelling eight days in tents or booths at that time, in memory of doing so in the wilderness, shewed they professed themselves to be pilgrims and strangers on earth. The temple was a house furnished as a habitation for God, where the symbol of his presence dwelt. The meaning of a temple is the habitation of a God, Psal. cxxxii 5. Christ's body and believers are so called, as the divine nature and Holy Spirit resides in them. The Jewish temple was the grandest structure in the world, its portrait is the grandest print, and was 15 years in drawing: it was overlaid and paved with gold; and the outside being white marble, had a prodigious lustre. The outer court represented the visible, the holy place the invisible, and the most holy the church-triumphant. In it were the ark, with its lid to cover it, viz. the mercy seat, and the two tables of the law covered with it, the golden pot with manna, the cherubims placed on each end of the mercy seat, each having four faces, Ezek. i 10. emblems. And the altar of incense, Aaron's rod that budded, &c. The Jewish ordinances were a natural and visible language, addressed to the senses; (the ceremonial external purifications could only purify from ceremonial pollution;) the easterns were accustomed to this language, and relished no other; and the Old Testament-saints saw the atonement and purification by Christ in these as in a glass. The apostles therefore says they had the gospel preached to them, Heb. iv 2. viii 9. 10. The Socinians say, eternal life is not promised in the Old Testament, and that the sacrifices were real atonements, and did not represent Christ, contrary Heb. xi. Joh. viii 39. 56. 1 Cor. x. v. 7. Col. ii 11. 12. 17. Acts xv 11. Rom. iv 13. Joh. i 17. the truth of both promises and types was fulfilled, Heb. x 1. As the sacrifices were to be offered only at the temple and altar, so the services of saints are accepted only in Christ. His divine nature was the altar, his human nature the sacrifice, and he himself the priest. The candlesticks represented the church, the oil the influences of his Spirit. The pearls and precious stones, that sparkled like stars, and adorned the wall of the temple, represented the graces of his Spirit. The mercy seat, *i. e.* the lid that covers the ark, represented Christ; its covering the tables in the ark, represented his fulfilling the law, and covering or removing the curse, Isaiah xxxii 2. Aaron's rod that budded, denoted the increase of the church; Heb.

ix. The curtains and vails of the tabernacle and temple, denoted the distinction between the visible and invisible church; and that between the church-militant and triumphant, and also Christ's human nature vailing his divinity. The invisible church, and the world to come, as well as the divinity, are veiled to mortal eyes. As sinners pollute all things they approach, the tabernacle, altar and other things, were to be purified and atoned. They also polluted their land and habitations, as the Heathens did, with their idolatry. The rites forbidden the Jews were magically used by the Heathens, as sowing their fields with divers seeds, using cloathes mixt of linen and wool, rounding the corners of their heads and beards, making cattle gender with divers kinds, drinking blood of the sacrifice, observing lucky times. The holy times were the Sabbaths. The first of the new month denoting the renovation of the church. The seventh year, or year of rest from labour, in which the land rested from husbandry, was devoted to religion, as reading the law, &c. The seven times seventh year, or year of jubilee, was so called from *jobel*, a ram's horn, as they intimated it with the sounding of cornets; or from *jabal*, to bring back, because then mortgaged estates were restored to their original owners, and liberty recovered, and all things set to rights, which occasioned great joy, as the Roman word jubilee signifies. It was an emblem of the restoration of man to spiritual liberty, by his release from the servitude of sin, &c. and the recovery of his lost happiness by the Messiah. See Ainsworth on the Pentateuch, Willet on Leviticus, Mather on the Types, or M'Ewan's abridgement of it; and Lowman's Rational of the Hebrew Ritual. These were the principal things; others there were, as the brazen serpent, the water from the rock that followed them as a river, and the manna from heaven, emblems of the healing, purifying virtue of Christ, the bread and water of life. The Nazarites were emblems of Christ's purity, who was not a legal, *i. e.* ceremonial, but real Nazarite, John iii 14. 15. 1 Cor. x 4. Lam. iv 7. Numb. vi. Judges xiii 5. 1 Sam. i 11.

Now as these were shadows or representations, they had no further signification after that which they represented was exhibited: but were thereby abolished, or rendered null and void. See the Epistle to the Hebrews, which is the harmony of the Old and New Testaments; and the incomparable Dr Owen on it, compared with the latter part of Exodus, and the whole of Leviticus. As the Jewish dispensation had no virtue in itself, but only represented Christ and his death, &c. so when he finished his active and passive obedience, he fulfilled these predictions, and accomplished these types. Believers under the Old Testament saw his atonement through these as through a glass. Had he not suffered, they could have had no meaning; but they were thereby superseded.

MODERN

MODERN JUDAISM.

We proceed to consider the conduct of the Jews in latter times. The Jews had a violent propensity to idolatry, notwithstanding that God's prophets, and oracles, and ordinances, and the symbol of his presence, were among them, when an established church separate from, and independent of idolatrous governments, and the Christian church has also been ruined by being established; Prideaux cannot avoid the evidence for synagogues, before the captivity from Psal. lxxiv 8. though he says, these prevented their falling to it after the captivity, alledging there were none before, and ever since they ceased to be an established church, and an independent kingdom, tho' they were subject to Pagan idolaters, there is no evil befalls them, but they say, there's a part of the punishment of the golden calf, their first idolatry in it. And one of their rabbins says, the four national transgressions mentioned, Amos ii 4. were, first, their selling Joseph into Egypt, for which they were afterwards in bondage there 200 years; the second was, their making and worshipping the golden calf, for which they were made to wander 40 years in the wilderness; the third was, their killing the prophets, for which they were carried to Babylon, and kept in captivity there 70 years; the fourth was, their rejecting and killing the Messiah, for which their civil and ecclesiastical state were totally destroyed, and they were scattered through all the earth. After the Babylonish captivity, they turned from idolatry to superstition, formality, hypocrisy and schism.

1. They were divided into several sects, of which the Pharisees, which signify Separatists, were the chief, and made the greatest figure. They made the greatest shew of religion, but were gross hypocrites, and very superstitious, as the Prince of teachers shows: they fasted twice a week or oftner; yea, and for severe penance, like the Papists of the ninth and tenth century, lay with their naked bodies on the ground, spread sackcloth above them, and pebbles, briars and thorns below them, for more severe mortification; and, at the same time, harboured pride, malice and covetousness, &c. the more, and neglected moral duties, as the true mortification, self-denial, repentance, and the practice of the love of God and man; and thought their ceremonial services, and typical atonements, real ones; and thus mistook the true meaning of the law. They bred tumults, seditions and uproars in the state; they added traditions to the law, and, like the Papists, laid more weight on them than the written word. They said Moses received and wrote the written law in the day time on the mount, and received the traditions in the night time: which he delivered to the elders, and they to the prophets, and they to the great synagogue; and at last they were written in the book called Misneih, or a second law.

2. The

2. The Sadducees were so called from Tsadok their teacher, a good man, who taught his disciples, that they should not serve God from the hope of reward, or fear of punishment, as being mercenary or servile motives; but that they should serve him from disinterested love, on account of his own excellency; from thence they took occasion to think there were no future rewards or punishments, nor a future state. They denied the resurrection, and the existence of angels and spirits; but they held it necessary to be virtuous in order to enjoy the favour of God and prosperity in this life. They were generally the people of higher rank, who could afford the luxuries of life, and much like the Pagan Epicureans. They asserted free-will, rejected traditions, and acknowledged no scriptures but the Pentateuch; and therefore Christ proves the resurrection from it, Matth. xxii 32. by scripture consequences directly infered, which confutes Socinians and Arminians, who deny such are a foundation for matters of faith. See Matth. xxii 43. 45. Acts xviii 28. xix 22. the immortality of the soul is no where asserted, but from the assertion of eternal happiness and misery, Matth. xxv 46. it must be infered; he shewed they knew not the scriptures, the truth, nor the power of God, that could raise the dead, and to which nothing is impossible; nor the nature of a future state, where there are no such relations as in this state. To be a God to any, is to be the source of a complete good to them worthy of God to bestow; and this supposes their existence, that they may be capable to receive and enjoy it, and that fully and completely in their whole persons; for if he was the God of Abraham and the other patriarchs, he was the God of their whole persons, consisting of soul and body; and therefore though their bodies were then dead or asleep in the grave, they would awake, and arise again to enjoy glory and happiness in the fountain of all good. We find some of the Pharisees converted to Christianity, and miracles performed for that purpose, as to Paul, &c. but we find nothing such granted to the Sadducees, nor any instances of their conversion. As they opposed the very first notices of nature's light, they deserved no miraculous means. And they were always violent oppressors of Christianity, because it asserts the resurrection. They were justly rejected for acting contrary to the very light of nature, in denying the existence of the soul in a separate and future state, being materialists.

3. Another sect mentioned in the New Testament is the Herodians, who seem to have been conformists to the times and the humour of the prince, and would change their religion with a change of government; as the common proverb is, Whoever would be king, they would be subject. Similar to the opinion of some, who think every one should be of the established religion of the country where he resides; or continue to be of his native religion, if he leaves not his native country. But this notion, if applied to the liberal and mechanical arts, would have prevented all improvement, and kept mankind in perpetual ignorance and barbarity; and, if applied to religion,

religion, would have kept the Heathens in perpetual idolatry and corruption, and would have prevented the very being of the Christian religion

4. The Karaites among the Jews rejected traditions, and kept to the letter of the text. The scribes and lawyers were of two kinds, such as did business in civil matters, and such as wrote copies of the scriptures, with critical notes and expositions; and decided questions of the moral law in courts of judicature, many of which were condemned by Christ as corrupt.

5. The Essenes are not mentioned in scripture, but in Jewish authors: they were a kind of quietists, and chused retirement, and the country life, apart from public places and employments, as merchandise, &c. They were perhaps the best sect among the Jews, as they were sober and temperate. They abstained from wine and oaths, and had a community of goods. They had some Pagan Stoical notions, as the Pharisees also had, as the doctrine of fate, and the Pythagorean transmigration of souls; and therefore they offered no living creature in sacrifice; and would not take away the life of any creature, lest they should dispossess the souls of some of their ancestors. They did not marry, because they thought no woman could be faithful to one man, which was a notion too unfavourable; but they adopted, and brought up other people's children; they had no servants, as all men are free by nature. See Josephus's antiquities; Stackhouse and Millar's history of the Bible, and Prideaux's connections; Calmet's and Dupin's history of the canon. That period of the Jewish church after the time that they had no prophets to guide them, till the appearance of the Baptist, which was about 400 years, may be called the modern and fluctuating period of it, when they split into various opinions and parties, by differing in their notions of the law. At the time wherein Christ appeared, the Jews were in a very distracted state, and very corrupt, as well as the world in general; yet both the Jews and the rest of the world, particularly the neighbouring nations, had high expectations of the Messiah. The Jews understood from the prophets that the time of his appearance was at hand: and the Gentiles heard the report thereof, but their pride, ambition, vanity, and earthly mindedness, made them totally mistake the prophecies concerning the manner of his appearing. These prophecies that speak of him as a Prince and a Conqueror, that would subject all nations to his spiritual kingdom, they understood literally; imagining he was to be an earthly monarch, to rescue them from the Roman yoke, and subject all nations to them. And though his bright and shining example, his divine doctrine, his many miracles, and mighty works, all conspired to convince them he was the Son of God, and promised Messiah; yet they were so offended at his mean parentage, and poor humble life, that they would not acknowledge him as their Messiah, and receive him, but called him a Galilean and a Nazarite. They did not mean one of that religious order, some
of

of which were Nazarites for a time, and others for life, as Sampson and Samuel, but that he was of the city Nazareth in Galilee, the most despised part of their country, though he was born in Bethlehem, and only resided in Nazareth of Galilee. Yea, they called him a Samaritan, as if he had not been of Jewish descent, according to the prophecies of him.

6. The Samaritans were mongrels, or a mixed people, both as to their nation and religion, being partly Heathens and partly Jews; and though they acknowledged the law of God contained in the five books of Moses, and also the being of angels, which was more than the Sadducees did, and rejected traditions, they denied the resurrection and immortality; and because they set up a temple, altar and sacrifices on mount Gerizzim, in opposition to that at Jerusalem, which became a receptacle of mal-content, or apostate Jews, they hated them above all mankind, and would not even converse with them, and held them accursed from God, and all hope of his favour for ever. And as Christ condemned their hypocrisy, errors and corruptions of the law, this kindled their rage and malice, so that they persecuted him to death, and got him condemned to suffer like the worst of malefactors, though the Roman judge declared him innocent; and thus they fulfilled the prophecies concerning him. However, they are at a loss to expound the prophecies concerning his sufferings, as *Is. liii*, &c. and therefore fancied a two-fold Messiah, one the son of David, a triumphant conqueror, and another the son of Joseph, a humble sufferer; which was an acknowledgement that Messiah was both to suffer and to triumph, and to have a two-fold state, a humble and an exalted one. What absurd shifts will men use to support their vain fancies and false opinions! And tho' many of the Jews were converted to Christianity, the bulk of them yet reject it, and still expect their Messiah to come. With them we come now to treat, and the foundation of our arguments here are the prophecies concerning him; these are many, but one or two will serve the purpose.

Jacob, when dying, prophesied, that the scepter should not depart from Judah till Shiloh come, but they must acknowledge that it is departed in every form long ago. A race of kings continued in the tribe of Judah till the captivity, and after it they had judges for their magistrates, and the sanhedrim as a court of judicature, till the last destruction of Jerusalem. Herod, of the race of Edom, and therefore a foreigner, became their king about the time Christ appeared, or some time before it. Secondly, Daniel's weeks, chap. ix 24. from whoever of the Persian king's decrees they be dated, are elapsed long ago; 70 prophetic weeks being 490 years, a day for a year. Now either the Messiah must be come, or their scriptures and prophets must be false; and it is the most strange and inconsistent thing in the world, that they will acknowledge neither of the two. See the great Dr Owen's Exercitatus preliminary to his Exposition of the Epistle to the Hebrews, Dr Prideaux's Connecti-

ons, and Dr M'Queen's Computation of Daniel's weeks. The Rabbins that could not reject the evidence from the prophecies, that Messiah is come, had a tradition that he was born the day the second temple was destroyed. Tractat. Bezaroth, Hajakor, and in Betishith, Rabba, on Gen. xxx. and that he was carried away by the four winds, and kept on the great sea 400 years, and thence to paradise, or they know not whither, and will not appear till they repent and reform, being ashamed to own them, they are so wicked. They contracted or expressed the name Jehovah by three jods triangle ways of old, but now by two denying the Trinity and Messiahs being God and man. Moses, Benmaimon called Maimonides, the most moderate, judicious Rabbi since Moses the lawgiver, says, Messiah is to work no wonders, but to restore their city, temple and kingdom to their antient state, and to conquer all enemies and gather them home, observing diligently all the law moral and ceremonial. Yad Hachazekah, tract. de regibus & bellis eorum, C. 11. S. 4. but they cannot tell how long his glorious reign is to be, if one age, or a longer period of time. Moses lived in Spain in the 12 century, he wrote on the Misneh. Dr perplexorum, Ductor dubitantium.

The Jews themselves are a proof of the verity of Moses and Christ's prophecies concerning them, as the things they predicted are accomplished in them, Deut. xxviii. Matth. xxiv. Luke xxi. They are scattered over all nations, and are perhaps as numerous as of old in Canaan, and may be considered as the nerves of commerce. They generally marry young, as they hold celibacy an accursed state. They are a wonderful phenomenon in providence. None can now boast of being descended of any of the four great monarchies, and yet they are a distinct people, though none had ever greater reason to disown the name, when all the world conspired their destruction, and yet they are preserved for some providential purpose. Not only their religion, but their manner of living, keeps them separate from all people, for they eat not what others do. They are generally rich, being diligent in business; they were idle and poor long, expecting Messiah, till necessity made them industrious; they have no possessions any where, and are ready waiting for their own land; and it seems to be ready awaiting them, as it is almost waste; and it seems to be the sense of many prophecies concerning them, that when they turn to the Lord, or embrace the gospel, they will return to it. See the collection of prophecies at the end of Owen's concordance and Newton, &c. on prophecies. Ezek. xlv xlvii. xlviii. it will be the center of the church for intercourse. As they want an altar, they offer no sacrifice but a cock on the great day of atonement, Geber is a cock in the Talmud, and a man in the Hebrew, and therefore they chiefly observe moral duties; and though they have lost the real distinction of their tribes, yet they pretend to it, and they redeem the first-born. They are as superstitious about the Sabbath as their ancestors, to neglect works of mercy on it. Their modes of worship are
extremely

extremely different from their ancestors, and very whimsical and superstitious. See Buxtorff's *synagoga judaica*.

The Matoretic system was the work of the Tiberiensian Masoretics several centuries after Christ, most likely on purpose to pervert the reading, and prevent Christians producing evidences from the prophecies that the Messiah is come; but points were never admitted into their great synagogue bibles, which they regard as the true exemplar of the original copies of the inspired books, which were originally laid up in the temple. The Samaritan letters and pentateuch never had any points adjoined to them. See Prideaux's arguments on these topics in his connections, which are unanswerable, see also Cappellus, secret of the points revealed, who has never been refuted, the Chaldee paraphrase, the 70, at least 300 before Christ, and Jerome 400 after him, the Misnesh, Gemaras of Jerusalem and Babylon read not according to the points, nor do Philo. Judeus, Josephus, &c. ever mention them. If Ezra had been the author of them, as some pretend, they had been admitted into the synagogue bible; they are as great a corruption of the reading as popery, the Greek church and establishments were of Christianity.

The talmuds are the great standard of civil and ecclesiastic discipline, or the Misnesh, and the Gemara, or complement, the explication of it. all their law doctrine and science, divine and human, consist of these. They were composed by various men. The first was begun the year of Christ 267, the Misnesh, *i. e.* the second law, by traditions, is got with or without the Gemara. The Babylonish one is the largest, and most approved; it was finished A. C. 500. It is the great rule in things civil and sacred. The Jerusalem one was framed A. C. 230, &c. The Misnesh is Hebrew, the Gemaras are impure Chaldee, and taking figurative things literally, contain many fables. Aleph, the first letter of the alphabet, asked God why the bible did not begin with it? He bad it be content, the commands should begin with it. A converted Jew says, the bible begins with Beth, the first letter of ben the son, according to the doctrine of the Evangelists and Apostles, John i. Col. i 16. 17. and Bara, created, consists of the initial letters of the Trinity, in the order of manifestation, b, r, a, Son, Spirit, Father, the verb is singular, and Alehim, rendered God, plural, denoting the Trinity, in unity of essence. The targum, or exposition, so called, as there was no other then, they held it and the talmud authentic. This says that the world is to last 6000 years, 2000 before the law, 2000 under it, and 2000 under Messiah. This was the prophecy of one Elias. The Parashim are their best comentaries and writings. The Rabbins explain well the Hebrew text and the phrases. They have written on all the sciences, as astronomy. &c. The dark ages of Christianity were their most enlightened ages. One who wrote an account of their writings, like Dupin's of ecclesiastic writers, took four volumes in folio to contain it. Some of their expositions, theological, and other books, are good Hebrew. The

Hebrew

Hebrew copy of Josephus that went into the East being lost, and they being grieved to have their antiquities in a foreign language, Gorionides, or Joseph ben Gorion, wrote them, or translated the Greek copy of Josephus, from the creation to the destruction of Jerusalem, into Hebrew good and simple, which is reckoned the best book to begin with to learn the Hebrew. He lived in France in the 11 age, but assumed Josephus's name and age. The Karaites hold the literal sense, but others alegorize the text like Origine. The Kabalists have 13 modes, and various mysteries, by transposing the letters; the best mode is gramatical and doctrinal by paraphrases; they explain many phrases and customs, &c. mentioned in the New Testament, not otherwise known, as of Janes and Jambres. Aben Meller is good Hebrew, Solomon Jarhi, David Kimhi, &c. are the best, Matth. v. 18. The Keraia is the apex of Lamed. They have mysteries in suspending, inverting, and making greater and lesser letters. Jews and Mahomedans pray covered contrary to Christians. Their Targums that were published before the destruction of Jerusalem explain the prophecies about the coming of Christ the same way that Christians do. One on the second psalm says, our Rabbins expounded this of Messiah, but to answer the heretics, *i. e.* Christians, it is fit we expound it of David. Christ took from the Talmud the parables of the labourers in the vineyard, the wise and foolish virgins. They were traditions then, but were the materials of which it was made up, and he took the golden rule from the Pagans, which contains the sum of the law and the prophets on our duty to man, Matth. vii. 12. As their fathers were three days in the wilderness without water, they will not be so long without reading the law. It is read Saturday, Monday and Thursday, if ten can be present which make a synagogue, as the Talmud is the system of all knowledge, needful to live happy. It is taught in their academies as the canonical body. The Jerusalem Talmud is one folio, the Babylonian 14, the Misnech, or text, is in two parts, the Talmud in six. The first treats of seeds, fruits, &c. the second of festivals, the third of women and marriage, the fourth of damages done by men or beasts, the fifth of sacred things, the sixth of order. Each part is divided into various books or treatises, which make 67 together; the fragments of the fathers are added on mourning, rejoicing, &c. All the chapters of the Talmud are 524, the Targum of Onkelos on the pentateuch, and of Jonathan on the prophets, were made at the beginning of the Christian æra, and are excellent; the later ones, like the Talmud, are less pure in stile and doctrine.

The Jews and the Romans hold traditions in greater account than scripture, but the Karaites and Essenes, or Hesseans, like some Christians, hold the scripture only as their rule. If the Rabbins and the Romanists say the right hand is the left, the people believe them. Mahomed is in the same account with his fables to Mahomedans. The masorah is the tradition, and the cabala or mystic theology, &c. is the reception of it. They had three courts, the

seventy, or sanedrim, the supreme one, sat in Jerusalem, and had the supreme power over all, as to elect, punish, or reject high priests, kings, and judge false prophets. The next had twentythree judges, and was in every city that had more than 120 families. In such as had these or fewer, there were three judges only. These had not the power of life and death. The Hebrew is still a living language among the Jews, though the Greek and Latin cease to be so; only those of Heber's posterity that kept his language and religion were called Hebrews. This language was at the beginning, and as the learned Leusden shews, it appears that it will continue to the end of time, and that it is the language of the upper paradise, being of a divine original, as God is the author of it, and all others being of human origin, modified and formed from it, and from one another. An excellent author says, that Acts xxvi 14. struck his attention so much, that it moved him to learn it. Had it not been the language of heaven, or the celestial paradise, the voice from heaven would surely rather have spoke to Paul in Greek, both as it was his country language, being bred in a Greek city, and as he was to publish the gospel in it. The glory of the celestial bodies is shown Matth. xvii. Exod. xxxiv. 29. Dan. vii 9. &c. Isa. vi. Rev. i. 16. v 14, xv 3. The song of Moses and Christ may be vocal, but, in allusion to the temple, Christ appeared like the priest, Rev. i. and the musical instruments mean harmony, for they are dull beside vocal melody. That it was not the Syriac but the Hebrew which was used in Judea, and which Christ and his disciples spoke, as is ignorantly and falsely said, by smatterers in it, is clearly shown by Spearman, in his letters on the septuagint, and the Heathen mythology, as there are material bodies and voices, though of the refined and celestial kind, Phil. iii 21. glorified and incorruptible, 1 Cor. xv. Matth. xiii 43. so there is material language in heaven. Enoch, Moses, Elijah, Christ, and those that rose at his resurrection, are there, whose bodies underwent a change, as those who are alive at the last day will do, equal to that of the resurrection bodies; so there is vocal melody in heaven. Plato in Cratylus, and Homer, find this difference between the language of the gods and that of men, viz. the Hebrew and Greek, that the one is entirely original, and expressive of the thing signified. The names are as it were pictures of things, or definitions, describing their natures, but the other is arbitrary and compounded, Gen. ii 19. They held the primitive patriarchs that lived in the golden age, the demons, or gods. As it is so simple, physical and philosophical, and can be learned in two or three months, at leisure hours, even mechanics and labourers find time to learn it, and see the blunders of expositors that want it. A Mahomedan ambassador having the curiosity to converse with the Christian doctors, was surprised to find that not one of a hundred of them knew a letter of their law, they pretended to expound to the laity, being only mock

mock doctors, or quack clergy, and expounded not the word of God, but the word of man in translations, and were no better judges of the sense of their law than the ignorant laity. One part of them trusted to infallibility, another to a bishop's hand, a third to the name of a college, to give their clergy every qualification, though they were only the blind leading the blind, as it is mere imposture for any to pretend to point out the sense or beauties of a book who cannot read it in the original; and to do so with the sacred scripture is impious and sacrilegious. None would be allowed to do so with the koran. As the Hebrew phraseology of the Old Testament runs through all the new, it cannot be understood without the other. They are bewildered with endless opinions, as if scripture had no determinate meaning or unity of sense, that know it not. Were there but one in a class, presbytery, or district, that knew the Hebrew, to examine candidates, in order to excite them to learn it, or that any who have emulation might have opportunity to distinguish themselves from the rest that neglect it, but they reckon it needless to have it when none can examine them in it, and are disliked for excelling their examiners.

Some hints of the sacred history are found among the Heathen nations, as of the creation, the flood, and all remarkable persons and events, from whence they derived their theology and mythology. See the very learned Bochart on the origin of nations, languages, and Heathen gods. What concerned the world in general they attributed to their own country, and disguised facts by fabulous garbs. Thessaly and Athens ascribe Noah's flood to Deucalion and Ogyges. The mythology is from Hebrew scripture names, proper and appellative, and persons and actions. The giants earth born, from the Hebrew of Gen. x 11. and Saturn partly from Gen. ix 2c. hence Rhea, *i. e.* the earth, said to be his wife. Ham and the Greek Zeus are the same from the import; Japhet is Poshten, Poshtidon Neptune, from Gen. ix 27. Mercury is from the import of Canaan, Apollo from Deut. xxxii 17. The Phenician mariners, called the northern constellation, their guide. Dobe is both a bear and a director, hence called the bear. Gaa is a fleece and a treasury, hence the golden fleece. The bulls and dragons that keep it are taken from words that signify both these, and walls, gates, &c. hence the brazen bull. Thus from Hebrew names are the fables of Jupiter stealing Europa in the form of a bull, the chimera, &c. &c. but as none can see the sense and beauty of these fancies without knowing the Hebrew, I shall not enlarge. The acts of several were ascribed to one. Saturn is Adam, Noah and Abraham, he was the son of heaven and earth, and the first tiller, thus Adam is Saturn, and the German Tuisso of Tacitus; the Egyptian Osiris and Isis were Adam and Eve, or Ishah. Saturn's latency is Adam's hiding. Tubal-Cain is Vulcan. Vesta is Cain's wife, Minerva Naamah. The Greeks made a shift to find the origin of all arts among themselves, by thus transferring the names of the inventors of them into their tongue.

CHRISTIANITY.

We come lastly to consider the Christian religion, wherein it agrees with the Jewish, and also the Pagan and Mahomedan hath already been observed. Though the law and the prophets are said to be only until John, and he is called the beginning of the gospel of Christ, Mark i 1. 2. Luke xvi 16. yet he was but the morning-star ushering in the Sun of righteousness, and as an harbinger to prepare the way for him. And though our Saviour's personal ministry may be considered as laying the foundation of the Christian church, and the effusion of the spirit ten days after his ascension as the solemn inauguration of it, yet his personal ministry was but the introduction to the dispensation of the gospel, which could not fully commence till he finished his work, and rose from the dead, and ascended to heaven; and it properly commenced on the day of Pentecost, when the promise of the spirit John xiv 16. 26. xvi 7. 13. Acts i 4. 8. was accomplished. The promise of Christ was the foundation of the Old Testament-church, and that of the spirit and his effusion was the foundation of the New; as without the spiritual presence of Christ, which is the light and the life of every believer, the church would be like a body without a spirit, dead; there would be nothing but spiritual darkness and death, John i 4. or, at most, a lifeless formality. The Christian church was not to be confined to one nation or people, like the Jewish church, but to be Catholic or universal; to comprehend both Jews and Gentiles, though to begin at Jerusalem, as the gospel was to be first offered to the Jews, Acts xiii 46. The Old Testament-church could not be extended over all the earth, but was circumscribed, from its very nature, to one country, as there was but one temple and altar where all the sacrifices were to be offered; and all the males were to present themselves three times every year at the three feasts, the Passover, Pentecost and Tabernacles with offerings; (and Jehovah preserved their borders from all inroads of enemies at these seasons when no man stayed to guard it, whilst they were faithful and upright with him, abstaining from idolatry they were also able to withstand all their enemies, and were to make no alliance with any, having him for their protector; but when they neglected their duty to God, they could not trust in him, and made alliance with others which did not save them, when they neglected the condition of the covenant, they durst not trust the promise, and to that crime added this of relying on others and joining society with idolaters,) which could not be done from every corner of the earth. As soon as Christians began to multiply by the conversion of Jews and Gentiles, diversity of opinions began to take place, tho' the Gentile converts forsook their idolatry and vices, and the Jews gave up their mode of worship in embracing Christianity, yet both retained their former speculative opinions, and mixt them with the gospel doctrine, and their children learned some of their notions, as

the

the descent to hell in the creed. The different opinions and parties among Pagans and Mahomedans, whether they were for liberty or fatal necessity, were little or no more to be deplored than their whole schemes. The former idolatries of the Jews were truly deplorable, and their latter divisions were also deplorable; but as each party had very absurd tenets, it is a question whether their divisions or their errors were most deplorable. But as all these had a more dark, or less perfect light to walk by, and not being so strictly bound by the law of love to maintain peace and unity, it was less to be wondered at: but the distraction of Christians into such a diversity of opinions and parties by Jewish and Gentile rites and notions, is deplorable beyond expression, and that there are so few that strive to make peace and heal breaches, Matth. v 9. Eph. iv 3—6. One amiable man indeed says, he would willingly give every drop of his blood to cement the breaches of Protestants: and another undertook the toil and labour to travel through the different Protestant churches, at home and abroad, in order to heal their divisions, and make peace among them. But alas! the mark of Christ's disciples, John iii 35. seems to be lost among all parties; they have broken the yoke, and burst the bonds of love, and peace, and unity. That good man, and excellent historian, Rollin, was moved at viewing the task he had to perform, in writing the history of Alexander's successors, and thought he was much to be pitied in having to represent human nature in a light that was a disgrace to her, as the horrid cruelties and treacheries committed by the most intimate friends and nearest relations on one another shewed. But how much more pitiable and deplorable is the melancholy task of relating the errors, divisions and animosities among them that profess to be the disciples of the humble, meek, and lowly Jesus, who was love itself! As the malice and envy of satan could not suffer him to see man at first enjoy happiness in the favour of God in paradise, so it could not suffer him to see the second Adam or his followers enjoy peace and unity, and made him have recourse to both craft and force. Having failed in his attempt against Christ by art, he had recourse to cruelty and persecution; both which he also practised against the church by his wicked agents, in order to devour and swallow it up by a flood of persecution, or internal distractions of error, schism and profaneness. Satan transforming himself into an angel of light, and his messengers false apostles, counterfeiting the apostles of Christ, sowed tares early among the wheat. However, it must be observed, that all Christians agree, that they obtain salvation only by Christ; but they differ about the way and manner of it, and in their notions about his person and priestly office, &c. and in their modes of worship and church government, and articles of faith; some join their own merits with Christ's, but own they are accepted only through his. As soon as proselytes were made to Christianity, from both Jews and Gentiles, a difference arose between them, about the ceremonial law of Moses. The Jewish converts were for retaining circumcision and
the

the Mosaic rites, as necessary to justification and salvation, Acts xv 1. Gal. v 3. and imagined that the gospel was only to be superadded to it, as its complement to perfect or compleat it, and not to be abolished; as it was of divine institution, they did not think it was to cease or be disannulled. But this was not all; had they only observed it themselves, and not been for imposing it on the Gentile converts, it had been well; but contrary to the doctrine of the apostles, they wanted to impose this yoke on the Gentile converts; which they were unwilling to receive, contrary to the liberty of the gospel. The Epistles to the Romans and Galatians are examples of this, especially the latter; in which the apostle argues with the Christian Jews that had embraced the gospel; in the former, he argues chiefly with the infidel Jews that had rejected it. The judaizing teachers in Galatia † had the assurance even to condemn the great apostle for neglecting, and being against these ceremonies, and teaching the Gentiles, who wanted to hold fast their Christian liberty, not to submit to them. And though the apostles, who had the gifts of inspiration, prophecy, tongues, healing, and other miracles, were to teach and govern the church, they could not wholly prevent, nor very speedily heal error and division. As the Jews had formerly the prerogative of being the church and people of God, Rom. iii 1. and ix 4. 5. the apostle exhorted the Gentiles to some degrees of condescension to them, as they were made partakers of their privileges; but he chiefly pressed to unity and mutual forbearance in things not essential. That the Jews should not press the Gentiles to observe their ceremonies, though they choosed to do it themselves; and that the Gentiles should not separate from the Jews, though they observed ceremonies which they did not observe nor approve; and not make a schism, or rent in the communion of the church, for circumstantial differences, as meats and days; but let every one do what seemed good to him in these matters, and not condemn those that differed from him, much less separate from them, Rom. xiv. These differences were similar to those among Protestants, as we will see in our progress; but the Jewish and Gentile converts separated from each other after the apostles decease. Christians at first were looked upon by the world as a particular sect of the Jews, and were generally called the sect of the Nazarites, from Jesus of Nazareth; but afterwards these Jewish converts that observed the rites of the law of Moses were so called. They observed the Jewish Sabbath as well as the Christian; some notions were rather deliriums of enthusiasts than heresies; which it would be ridiculous to refute, as they refute themselves. Some thought, that none were meet for heaven but such as lived in celibacy, and had a community of goods; and that Christian liberty consisted in having all things common; accordingly

† Or Gallo-Grecia, *i. e.* Gaul in Greece, possessed by a colony of Gauls who set out as adventurers, seized and settled in it as others of them did in many other places.

cordingly some sects consisted only of single persons, who would admit none that were married, as being thereby rendered incapable of the kingdom of heaven. Some condemned the eating of animal food, as flesh, milk, eggs, &c. some had no ordinances but prayer. Some worshipped satan, that he might do them no hurt; some held that matter was made by satan, (and therefore would kill themselves to be rid of the flesh, the cause of all evil, or at least use severities on their bodies,) and that the world was made against the will of God: some condemned labour and society; and thought they could not be Christians if they did not live in solitude. The Abelites married from Platonic love as it is called, for mere speculation: *Consensus sine concubitu fecit matrimonium inter illos*; Some used both circumcision and baptism, and circumcised both males and females; some impostors said they were God the Father; others, that they were Messiah; others, that they were the Holy Ghost. The Ranters of late said there was neither God nor devil, heaven nor hell; others said there was no material world; some of these arose suddenly, and soon disappeared; some mixed Paganism, and others Judaism with Christianity; and others both, as the Romanists. There was scarce any Pagan notion so absurd, but it was retained by some Christians bred up with it before their conversion. See Ross' History of all Religions, Heresies and Sectaries, since the Creation. Passing over heresies, or wild and absurd notions, that are too ridiculous to need refutation, as the foregoing, and others similar to them; as it does not consist with our plan to take notice of them all, we shall consider only the chief of them that have been revived in latter times, under various denominations and modifications; and have infected the church under the disguise of new shapes, or a new dress. We intended also to have considered errors and parties separately, but find it will be more commodious to consider both together as we go along. We shall reduce the principal heresies in doctrine, worship and church-government, schism and libertinism, into classes, as much as may be expedient or convenient.

EBIONISM, ARIANISM, SOCINIANISM, &c.

A part of the Jewish converts, that adhered to the rites of the ceremonial law, became Ebionites. Ebion so called from his affected poverty, it being a Hebrew word, signifying poor, rejected all the New Testament but Matthew's gospel, and the Epistle to the Hebrews, because they were written in Hebrew, or translated into it; he also denied the divinity of Christ, and asserted that he was a mere man, descended from Joseph and Mary by ordinary generation; that Christ was the Spirit that descended on Jesus at his baptism, and abode with him. Cerinthus, who was also a Jewish convert, held the same notion concerning Christ's divinity; he is also said to be the father of the Chiliasm or Millenaries; but he and his associates

associates did not think the millennium, or reign of 1000 years of Christ and the martyrs who were to rise so long before the rest, was to be on earth, but in some celestial region, where some heretics thought Paradise was. The Ebionites were the only heretics of the two first centuries, and were so few, that Ireneus considers the faith of all the churches as the same. l. i. c. 3.

Various errors concerning the person, natures, offices, and merits of the Mediator, were broached by various heretics, but that concerning his divinity is the chief of them, we shall therefore consider it first, and the principal abettors of it, both in former and later times. After Ebion, the names of Arius of Alexandria in the east, in the beginning of the fourth century, and of Sozzo, or Faustus Socinus in Italy, in the west, in the sixteenth century, are the most famous; and those that imbibe their notions have the honour to be called by their names, Arians and Socinians; but they differ from one another, and each party also disagree among themselves. Arius asserted, that the divine nature of Christ was not eternal, but was created by the Father before the world was created, and that then he only became a Father. He involved himself in an inconsistency, denying him to be really God, and making a creature God. (I have just now before me a key to the scripture character of Christ, shewing his human soul existed in union with the divine nature from the beginning of time, and conducted the Old Testament church, and many texts can only be understood thus; but I have not fully considered it. Psal. xl 8. Prov. viii. 2 Cor. viii 9. Phil. ii 5. John i 18. vi 38. &c. viii 14. xvi 28. iii 13. xiii 3. Eph. iv 9, 10. 1 Cor. xv 47.) Having got the Emperor with the civil power on his side. he raised a hot persecution against the Trinitarians, the chief of whom was Athanasius. It was the first formal persecution of Christians by such as pretended to the name of Christians. This heresy and persecution is said to have done more mischief to the church than the ten persecutions by the Pagans. Their contention and division made the Christian name a reproach to the world, and nigh ended the church, Isaiah i 9. Arius was condemned for heresy by the first general council, which was held at Nice, in Bythinia, for that purpose in 325. consisting of 318 bishops, at which Constantine the Great, the first Roman Emperor, that made the Christian church the whore of Babylon, was present, and under whom the empire became the Roman harlot. The Arians differed widely among themselves; some of them, called semi-arians, that is half-arians, held that the divine nature of Christ was homoiusios, or of a like essence to the Father's, but not homousios, of the same essence. Socinus went far beyond Arius, he held, that Christ was only a mere man; he allowed his prophetic, and his example, but denied his priestly office, and held that redemption, atonement, and sacrifice, &c. were only metaphorical expressions, and that he died only as a martyr, to confirm his doctrine; but he made him a God by office, and allowed divine worship to him though a crea-

creature ; thus he admitted his instruction, example and government; he also denied the divinity and personality of the Holy Spirit; he and his followers held him either to be a created spirit or a divine virtue, power or influence of God the Father. Socinus had many other peculiar notions, about the constitution of the Christian church, the sacraments, &c. and denied the resurrection of the body, contrary to express scripture testimony; but his followers differ among themselves. See John Edward's Socinian creed. This sect were called Unitarians, as they allowed but of one person in the divine essence. The particular places of scripture concerning Christ's divinity could with less difficulty be strained or reduced to the Arian hypothesis, but they could not possibly be reduced to the Socinian, without open violence. The Socinians allow of revelation, but are considered as a kind of inconsistent Deists, asserting the perfection of human nature, and that man errs only by example, and therefore needed only a right example to follow; and the example of Christ is proposed as a pattern even by some Deists who deny his prophetic office, revelation and inspiration, or hold it to be only records of translations and doctrines, &c. Socinus was hard put to it to explain the beginning of John's gospel, but happened to fall on a curious hypothesis for it, and acknowledged he had happened on more than ordinary subtilty, which himself wondered at. "In the beginning," he held to be that of the Baptist's ministry, "the Word was with God," in unity of affection, will and purpose, but not of essence; and he allowed Christ to be God by office. All things in the gospel-state, or new creation, viz. the introduction and establishment of Christianity, were by him made to be; and Crellius Schiltingius, and all the troop of his disciples, follow his example herein; and yet many of these enter into, and continue in the communion of what are called Athanasian churches; and, in modern times, in reformed churches of Calvinistic principles; as all the creeds and confessions of all churches are of these principles, and all systems of Divinity, except a few that are Arminian; for though the Socinians published one in Transylvania in the 16th century, yet since, they declare against systems, and yet at admission they profess to be of the faith of the churches. And in communions that use no such formularies, they profess to believe the scripture doctrines; and some of them seem to be men of parts and learning. Systems are comprehensive, useful summaries to be read after the scripture is understood, as the rule to judge by, but teaching candidates for the church, from these and not from scripture for want of knowing the original, and demanding subscriptions or oaths of fidelity to such human compositions is antichristian, subjecting the conscience to human earthly tribunals, and popery only in a different form. Now, though some men of genius that would be thought to excel others, through singularity, a desire of novelty and curiosity, will rather carve out a new path for themselves, tho'

a wrong one, than go in the right way with others; yet when we see considerable men differ from us, we should suspect we may be wrong, and examine what are the grounds of our belief; and not take things for granted, nor through pride or singularity think or wish such a way right, or that we may see it so, for that is endeavouring to continue wrong, if we are so. We should like best what is right, and not take up a prejudice at one thing, and an attachment to another, from fancy. False principles are dangerous, as well as bad practices. We shall therefore examine this point with the utmost candour and impartiality. All our comfort in life and death depends on our knowing and embracing the truth. It is better to be right, though alone, than wrong with the multitude. Dr Owen calls this article the hinge on which the faith and salvation of the church depends: and if it be rejected, not another article can remain uncorrupted; so that the believing of it must either be a fundamental mistake, or the rejecting of it a fundamental error, influencing the whole faith and doctrine of the gospel. We shall therefore consider the matter candidly and liberally, taking an extensive view of it from reason and scripture, and weigh the objections in their full force.

The objections to this article, and the method of arguing against it, is this: That reason must be the rule for understanding and interpreting scripture, as it is the rule in judging what is scripture, viz. the evidences of revelation; and if any scripture seems contrary to our reason, it must be understood in another sense. And it is contrary to reason, that three can be one, and one three, and that a son can be equal in every respect to a father; he must at least be posterior to him, as he is produced by him, and derived from him. These, I think, are the arguments and objections, fairly stated and represented in their full force. The question about the merit of his sacrifice and atonement, from the virtue of his divinity, will occur afterwards. The difference between the opposite parties arises partly from an imperfect and mistaken view of the doctrine from reason and scripture, and partly from ignorance of the extent of our capacities. The systematic doctrine of the Trinity in creeds, confessions, &c. Systems is so shockingly irrational or unmetaphysical, unscriptural and absurd, that it gave reason to Socinus to adopt another, and none can know the true one but from the Hebrew fountain; the Greek language was formed from, and founded in fables, as the theogonia or generation of the gods, &c. but being the language of the world, the gospel must be published in it, there is no eternal generation or 1st, 2d, 3d persons in that order. It was observed on the Atheistical and Deistical controversies, how little adequate our capacities are to understand the works of God, and much less so to comprehend what God is himself, and the manner of his existence. A part cannot contain the whole. An antient philosopher being asked what God was, desired a day to consider it, and when that was done, he asked two more, and so on, saying, the more

he

he studied the more difficult it was to him. The way we attain to any knowledge of other spirits, is by reflecting on our own, and on what passes in our minds, and from a supposed analogy we form some conception of others. Metaphysicians cannot compare minds or spirits as physicians or anatomists do bodies. Every power, capacity or faculty we discover in our minds, we consider as analogous to some attribute in the divine nature ; and by adding infinity to these, we form our idea of God. We have some degree of power, wisdom, goodness, &c. and we consider the Deity as being infinite in these ; that is, we exclude the idea of imperfection from him, and speak negatively concerning him ; we say rather what he is not, than what he is. We exist in time and place, and by adding infinity to these, we say God is eternal and immense, or omnipresent, and therefore omniscient. We have some idea of an eternity to come, that is, a potential eternity, as we are capable of it, and so have a virtual eternity ; but we can form no idea of an eternity past, or an actual eternity ; for we must conceive of past duration as once present, and at some certain distance from us, and what is at any certain distance from us cannot be eternity. In like manner, we have no idea of a trinity in unity, or of unity existing in trinity, as we have nothing analogous to it in our spirits. We have indeed a trinity, consisting of the material body, the sensitive or animal soul, and the rational one existing in the unity of our persons, but these are of diverse natures. In the sun, which is the brightest image of God among all his works, there is also a trinity, which is more analogous to that in the divine nature ; in it there is fire, that active principle of a subtle nature, which the philosophers thought pervaded all nature. It has the nearest resemblance, or greatest analogy to the nature of a spirit ; and the Jews held it at least the residence of God, as Dr Boerhaave in his chemistry observes : and God is said in scripture to be a consuming fire to the wicked. In the sun is also light, which is so analogous or similar to fire, that it is thought by philosophers they are the same differently exhibited ; and one of the Persons in the Trinity is called Light. In the sun is also air or wind, which is consistent with fire and light, and without the conjunction of which they could not subsist or exist, and it is thought to be the matter or first principle of fire and light ; and the very name of another Person in the originals, and also in the Roman language signifies air. But there can be no adequate representation of the Deity found among all his works, it is impossible that such a thing could be, finite and infinite cannot be similar. Some physiologists observe, that there is a ternarian consistency in every thing in nature ; and Sir Humphry Mackworth on the Trinity, observes, that this is the perfection of unity, triunity ; and that though God be solus as to the nature of his existence, yet he is not solitarius as to the manner of it.

The

The trinity of the philosophers and poets was much more ancient than Plato, and communicated by tradition from the ancient patriarchs, and derived at first from revelation. Hence Virgil says, *Deus in impari numero gaudet trismegistus*. See Cudworth's intellectual system, Gale, More, &c. but the scripture sense of this doctrine is totally mistaken, and misrepresented by both Athanasians and Arians, or Trinitarians and Antitrinitarians, for they take the doctrine by halves, and this partial imperfect view leads them to absurdities in ideas and expressions; and the Arians express the very sense of the other's words, and seem to take their ideas from them and not from scripture, and therefore it is absurd in them to blame the Arians for heresy, when they led them to that heresy by their own expressions. They affirm that the Son is equal to the Father; now, that a son can be equal to a father in every respect is so palpable an absurdity, that all men of reason and common sense must discern it. The unity, eternity, self-existence, and necessary existence, independency, self-sufficiency, immensity, omnipotency, infinite wisdom, goodness, and other perfections of God, as well as his being, were manifested by the works of creation. His holiness, justice, patience, and sovereignty, were, in some degree, manifested in providence; but the most amiable perfections, or properties of the divine nature, as well as the Trinity, were only manifested by the gospel, as redeeming love, pardoning mercy and grace. What the internal, eternal real manner of subsistence, or relation of the persons (the word person being used for want of a better) in the divine essence is to each other we know not, it is not discovered, and perhaps could not be conceived by creatures; but the manner of subsistence, or rather the relations mentioned in scripture, are entirely economical, as is evident from the whole scope of the scripture, and they refer only to the scheme of redemption; and it is by a partial view in taking relatives for absolutes; and, on the contrary, separating things connected that should not be separated, and taking a part for the whole, that the mistake arose on both sides. The titles Father, Son, Spirit, are assumed to represent the distinct agencies, or the different parts they act in the gospel scheme, each having a part ascribed to them; and the term person, subsistence, or hypostasis, is used to convey a distinct idea. The Father is said to plan, appoint, or ordain, the Son to purchase, and the Holy Ghost to apply this redemption; and no other title or terms could have so properly expressed their fitness to perform each their part of that work in a mutual relation, and in conjunction. Jehovah expresses the self-existence, or necessary existence; Elohah, or I am Exod. iii 14. the immutability, Jah the excellency, Psal. lxxviii 4. El the might, Exod. xx 5 Gen. xiv 40. Eloah the venerableness, Dan. xxxii 15. Psal. cxviii 31. Elohim denotes the mutual relation and covenant relation by oath to man, and condescension to him, and the message come from him, Gen. i 1. Adoni denotes the sovereignty as judge, Psal. cx 1. Lord denotes government, Shadai,

Shadai, all sufficient, Gen. xvii 1. God denotes bounty; but the title Father implies the nearest relation and warmest affection, and also compassion to children in distress and misery, and denotes authority over a son. The title Son implies willing obedience to the authority of a father, from love, and not from constraint; and also fraternal affection to children of the same father, so as to defend or deliver them from evil; and Spirit is the quickening principal that gives life, and revives any thing. Man's state of misery is represented by death, being spiritually so. Spirit is also the proper denomination of the divine nature or essence; but he is called the Holy Spirit, particularly with regard to his sanctifying and quickening work, as man's misery is called spiritual death, he gives life. We never find eternal Father or eternal Son, but we find eternal Spirit in scripture, as it is the absolute title of God, or of the divine nature and essence. But as the purpose of redemption in the plan of the divine government was before the production of any creature, or the world's creation, therefore these relations took place before it, and imply a subordination or inequality; so that in this relative economical state, there are superior and inferior, though really it be not so. And this double relation is evident from scripture; for when the scripture speaks absolutely of any of these persons in the divine essence, it ascribes the names, titles, attributes, perfections, works and worship of the supreme Deity to them, in the absolute and highest sense, Isaiah ix 6. Jer. xxiii 6. Psal. lxxxiii 18. compared with Rom. ix 5. Tit ii 13. John i 1. 1 John v 20. Jude ver. 25. Mal iii 1. Acts xx 28.—Micah i 2. v 2. John xxi 17. Heb. xiii 8. Rev. v 13. i 8. 11. 17. xxii 13. 16. Matth. xxviii 20. 28. Rev. ii 8. John iii 13. Heb. i 11. 12.—John i 3. Col. i 6. Heb. iii 3, 4. viii 11.—John v 28, 29. Rom. xiv 10. Mark ii 5. v 41. Heb. i 3.—John v 23. xiv 1. Heb. i 6. Matth. iv 10. xxviii 19. Psal. ii 11. Acts vii 59. Phil. ii 6. John x 30.—Acts v 4. 1 Cor. iii 16. Acts xxviii 25, 26. 2 Sam xxiii 2, 3. compared with Num. xii 6. and 2 Pet. i 21.—Heb. ix 14. 1 Cor ii 10, 12. vi 9, 10, 11. Psal. cxxxix 7.—Psal. xxxiii 6. civ 30. Luke i 35. 2 Pet. iii 18. Jo. xvi 13. Rom. xv 13. Matth. xii. 28. Rom. viii 11. John viii 42. Matth. xxviii 19. 2 Cor. xiii 14.—1 John ii 23. Rom. viii 9. John xiv 17.

But again, when it speaks in the relative and economical sense, it speaks of inequality, or superiority and inferiority, subjection and obedience, and this with regard to the Son did not commence with his incarnation, or assumption of the human nature, as a late ingenious author supposes, but the title of Son is previous to that, and to the creation of the world, as the purpose or plan of redemption was, John i 18. whatever was before time must be considered as eternal. Each of them are represented as acting a different part, that requires subordination, and thereby they are relatively and economically unequal, though originally and really so; and it is attending to this distinction alone that solves the difficulty, and reconciles

conciles scripture expressions. See Jones' catholic doctrine of the Trinity. A corruption in the doctrine of the Trinity produces a corruption in the faith, worship, and obedience of the gospel; for the object of these is changed by either the anti-trinitarian or tri-theistical scheme. It is difficult to avoid extremes, flying one we run to another; all extremes are equally dangerous. Jehovah is the incommunicable name of God, Psal. lxxxiii. 8. Neh. ix. 6. never given to any creature. It is used about 6000 times in the Old Testament; and the name Jehovah in the Old Testament is rendered Jesus and Christ, and the holy Spirit or Ghost, in the New, in several places, as in Numb. xxi. 6. compared with 1 Cor. x. 9. Psal. cvi. 14. Isaiah vi. compared with John xii. 41. Isaiah xlv. 23. 24. compared with Phil. ii. 10. and Numb. xii. 6. compared with 1 Pet. i. 21. See Dr Coke and Mr Wesley's sermons on the Trinity, Hoole, &c. Deut. vi. 4. Heb. Jehovah, our Trinity, is one Jehovah. Wherever God speaks or appears after the fall, it is Messiah, Gen. iii. 8. is the logos or memra John i. 18. vi. 46. v. 27. 1 Tim. vi. 16. Heb. xii. 25. 26. The name Jehovah expresses the self-existence and necessary existence of God, and his eternity, both actual and potential, and therefore is incommunicable to any creature, as Ehejeh and Jah also are. The Jews held the name Jehovah in such veneration, that they would mention it only once a year on the great day of atonement, their most solemn occasion. The names El, Eloah, Elohim, Adoni, are given to angels and men, to denote the excellency of certain offices they are clothed with as God's vicegerents, and therefore they possess his communicable names and authority. It is a maxim with the best Hebrews, that a true Hebrew cannot be an Arian, or erroneous in the doctrine of the Trinity; and not only the scripture doctrine, but also the natural theology, and the mythology of the Pagans, as well as the Jewish hieroglyphics, emblems, &c. cannot be understood without the knowledge of the Hebrew. The Pagans applied the Hebrew terms to their own purposes, and derived their notions from them, as from Alah, Shemim, Cherubim, Hets, Hatfab, &c. It will readily be objected, that a late ingenious writer, Dr Taylor, who is reckoned a disguised Socinian, and is even openly so in some things, must be a good Hebrew, as he has published a large elaborate work on it; but he did not properly enter into the spirit or genius of the Hebrew, but translated the work of another, with the variation and addition of some little circumstances. His arrangement is also borrowed. 2dly, It is impossible for a Masoretic to be a Hebrew, his erroneous plan puts an effectual bar in his way to the discovery of either the true meaning of words, or the true genius of the language. (Hutchinson, Masclef, and those of their schemes, deviate also to the other extreme.) Dr T. thinks he has settled the true meaning of atonement from the Hebrew original, and by the help of his publication on it; but he only shews his entire ignorance of the eastern

ern phraseology, and emblematical hieroglyphical manner of instruction, and the scripture and levitical doctrine of atonement, and is so inconsistent with himself in that book, as to be Socinian, Arian, Arminian, and Calvinist, by turns. He also totally misunderstands Paul's plan in the epistles to the Romans, &c. though he thinks he only has hit it. Paul's natural parts and abilities were superior to his. He was taught philosophy and poetry in a celebrated school at Tarsus before he studied divinity at Jerusalem under the famous Gamaliel. His epistle to Philemon, &c. shew his natural genius superior to most men, besides his supernatural endowments of inspiration and miracles, &c. The doctor's key, and grand key to the epistles are only locks and grand locks to such as will use them. In short, the doctor understood not the gospel scheme tho' he was an amiable good man, and an excellent musician, who understood sounds well, and writes well on music, and also performed well. The doctor, and others of his way of thinking, think they have found out how the Father, Son, and Spirit, are one, being united in affection and design, as good men are, John xvii 21. 22. The doctor is right so far as he goes here, but from other parts of scripture he will find more than this. He thinks also he has found out how Christ bore our sins, from the application or accommodation of Isaiah liii in Matth. viii 17 which speaks only of sicknesses and not of sins, and by bearing them, the removing of them, by healing the patient. The Hebrew verb in Isaiah is indeed applicable to both, but the doctor shews only his ignorance of it: had he attended to the scape-goat, and the rabbins account at the end of it, that would have taught him the twofold and secondary meaning, like that of the Psalmist in Acts ii 24. Literally there were no pains in the grave, but the Hebrew word signifies both pains and cords. See Dr Erskine's dissertations on the Sinai covenant, in which he observes, that Dr T's metaphors are very great, and his privileges very small. There are fundamental principles in scripture to which what seems opposite must be reduced, as hating Father, &c. is contrary to the sum of the law and a Hebraism, and so of the Trinity.

It was observed, that the Arians taking the relative and economical titles and relations separately from the real ones, and for them, as if nothing more than these were contained in scripture; and the Athanasians confounding them, and taking the one for the other promiscuously, bred the mistake. Arius allowed of Christ's priestly office and atonement, which Socinus and Dr F. deny, saying that the virtues of the life of Christ are the blood of Christ. The particular texts for this purpose are wrested from their obvious sense, by making them figurative, and to speak what they never meant, or else they cry out interpolations. I shall not rest the argument against interpolations only on the care of providence for the scriptures and the church, as some do, who think that providence would sooner suffer the frame of nature to be maimed by the devil and his agents than the scriptures, and that it were better they were destroyed

ed than corrupted; better no rule, than a false one to deceive; and indeed the worldly powers and princes, Psal. ii. 1. satan's vicegerents, all conspired utterly to destroy the book of God, as well as his church. And though the external visible church may have many corrupt members, in doctrine, faith, worship, &c. yet the members of the invisible church, being taught by the Spirit, are led into all truth. But I shall use a moral argument; though the fathers, and other human writings, that were used chiefly, when first published, and in that part of the church where they resided, might suffer by transcribers, either through design or otherwise, yet it was morally impossible the scriptures could be corrupted this way, as in the primitive churches they were read every day; and whilst there were few human ecclesiastic writers, they were so much perused, that many were able to repeat the Psalms and Proverbs, &c. in the Old Testament, and all the New. What the whole church used every day, and perused so much, if any interpolations had happened in them, the alarm would have been universal, and an outcry would have immediately been made every where. It would have been as impossible for copiators then to have corrupted the scriptures by frauds, either pious or malicious, as it would now be to corrupt our catechisms, liturgies, creeds, confessions, &c. And at the reformation, when translations were made into the modern languages, they had MSS. of the early ages; and any various readings found by the doctors Kenicott and Mill could not have been in copies that were of public use in the church, but by those that were transcribed by some private hands for private use; nor are any of these of importance; and the Jews took such care of the Old Testament, that they can tell how often every word, if not every letter, occurs in it. Besides vindicating the scriptures against the charge of interpolations, &c. corruptions, we must also have rules of interpretation fixed, in order to settle and decide controversies by them. The following are unquestionable: 1st, The letter and construction of the text, and analogy of the language. 2^{dly}, The analogy of the text, or scope of the place; that is, the connection of what goes before and follows after. 3^{dly}, The analogy of doctrine in scripture called the analogy of faith; for every author must have his meaning opened with a key from himself. The Stoics and Pythagoreans spoke both of the immortality of the soul, as well as other philosophers, but then they must be understood in their own sense. 4^{thly}, The literal sense must never be departed from without necessity. 5^{thly}, All scripture is either literal or figurative; the literal must be taken or understood just as it is expressed; it admits of no explication; the Author of the scripture knew how to adapt it to the capacity of them for whom it was designed; it may be discoursed from, or applied, but it is absurd to speak of explaining it. 6^{thly}, Figurative scripture cannot be used to establish any point of faith, or confirm any doctrine, as it is not to be understood as it is expressed; the meaning or sense is first to be found out and settled before it can be applied,

applied, and therefore it serves only for instruction. These are universal and unexceptionable rules. *7thly*, The general rule to know figurative scripture is, that it would imply an absurdity if taken literally, as Ezek. xix. Matth. viii 22. Those that would make any scripture figurative, or allegorize every scripture, make it indeed a nose of wax, and twist it into any form or shape. Thus the church of Rome finds several senses in every scripture, as the grammatical, historical, allegorical, analogical, tropological, &c. thus Jerusalem signifies the vision of peace, the metropolis of Judea, the church-militant, the church triumphant, an upright soul, &c. and if the literal sense be against them, it is not to be understood in that sense, but they are sure to find some other sense for them. Thus heretics would allegorize and evaporate the symbolic emblematic gospel, or types and figures of the Old Testament, and also the literal gospel of the New Testament, and make the inspired writers speak only figurative, bombast, hyperbolic, unmeaning expressions, rather than plain sense, only to amuse and delude the reader and believer. See Dr Watt's Redeemer and Sanctifier. And reason is as much perverted and misapplied in false argumentation, by these subtle sophisters, as scripture is; to support their fond imaginations, and the opinions they have espoused; and they who unjustly blame others for corrupting the scriptures, by making interpolations in the text, which is a moral impossibility, wrest and pervert their plain and obvious meaning, by making interpolations in the sense, or curtailling it, contrary to the rules of interpretation. That 1 John v 7. is not an interpolation, as is alledged is shewn by Stackhouse, in the first volume of his Body of Divinity; but none will alledge that the form of baptism and the doxology are such, Matth. xxviii 19. 2 Cor. xiii 14. These texts plainly intimate, that there are three persons, or a threefold manner of subsistence in the divine essence, a triune, or trinity in unity, which we shall call three distinct Persons, (for want of a better word) all divine. But though all the particular texts were taken away, yet the substance of the doctrine remains. There are distinct personal acts ascribed to each of them, John xiv 16. And therefore the Holy Spirit of God cannot be only a power, virtue, quality or influence, though it is sometimes so to be understood in scripture, by a metonymy of the act, or effect for the agent or efficient; yet there are many places where it can neither be understood of God the Father, nor his operation, or efficacy, nor a virtue personified, like charity in 1 Cor. xiii. as John xv 26. Rom. viii 27. Matth. xii 31. iii 16. Eph. ii 18. Gal. iv 6. and he is expressly called God in Acts v 4. and is therefore a divine Person as the Son is, Heb. iii 4. Rom. ix 5. 1 Tim. iii 16. 1 John v 20. The external operations in creation, providence, and government, are common indeed to the whole Trinity, as they possess the same infinite power, wisdom, will, &c. perfections, which are common to all the Persons; so that what the Father wills and works, the Son, &c. does also, John v 17. 19. 23. That they are all divine and distinct

Persons is evident from the forecited texts; for it would be absurd on the Sebellian scheme of holding them to be only three economical titles of the same Person, to administer baptism not in the name of three Persons. but in the name of three economical titles of the same Person. There would be no benefit derived from three titles, but from the three Persons are derived the benefits flowing from the love of the Father, the merits and intercession of the Son, and the sanctification and consolation of the Spirit. It would be absurd to administer baptism in the name of a creature as well as of a virtue or title; and therefore some antient heretics that denied Christ's divinity did not baptize in his name. See Ross's history of all religions, and in so doing, such heretics acted consistently. Who would not think it absurd to administer baptism in the name of the blessed Virgin, or of the angel Gabriel, or in the name of a divine quality, if the Son were only a creature, and the Spirit only a divine virtue, influence or quality? As the dispensing of baptism in the name of the Trinity, is professing love, obedience, worship, hope, trust, dependence, &c. in each of the Persons, and the expecting of the fore-mentioned benefits; so in like manner in the benediction pronounced in the name of each, there are special distinct blessings prayed for, from each Person in their different relations. Arius, who allowed the Father only to possess supreme Deity, used the doxology in this form, Glory be to the Father by the Son in the Holy Ghost; different from the Christian Church, who used it in this form, Glory be to the Father, and the Son, and the Holy Ghost. That the second Person, called the Son, assumed the whole human nature into union with his divine Person, so as to be both God and man; and that he did not only assume a human body, to which the divine nature was instead of a soul, is evident from scripture, Isaiah ix 6. 1 Tim. iii 16. John i 14. Heb. ii 14. 16. Mat. i 23. Matth. xxvi 38. John xi 33. Luke xxiii 46. John i 27. one person, 1 Tim. ii 5. 1 Cor. viii 6. Eph. iv 5. if the two natures were confounded, he would be neither God nor man; unions are essential, personal, or hypostatical, mystical, natural, &c. as of the Trinity, the natures in Christ, that of him and believers, that of soul and body political, as that of husband and wife, social as of friends, by incorporation as the graft and stock, they must be distinguished and not confounded. Now the divine nature could not be sorrowful, nor groan, nor be troubled. Thus we have established this doctrine on solid foundations, as it was taught by the apostles, the primitive churches, and all churches that were acknowledged as Christians; as the denying the divinity of the Mediator was reckoned forfeiting a title to the name of Christians. The Greek, Roman, and reformed churches, all agree in the profession of this faith, and only some individuals, or particular parties, ever denied it. It was observed before that the Unitarians arose in England after Newton's Principia was published, his definition of God is very absurd, it is a pity

pity that so great and good a man as Dr Priestly, and some others among the the Puritans in England should have been perverted by it, as Harvey observes they were formerly the truest followers of Christ. Thus Christ is a fit Mediator, or middle Person between God and man, to treat with them both, being himself both, and thus says a grave divine, More of the love of God, and of the condescension of Christ, a greater foundation for our peace, and more ground of hope and trust in a Saviour, who is able to save to the uttermost, by his divine power, from all evils and enemies, as the devil, the world, sin, death and hell; and more cause of gratitude is displayed in the Christian scheme, than in the Socinian. We observed that the Socinians not only deny the divinity; but the atonement of Christ; but this has been established according to the preceding rules of interpretation, and is evident from both reason and scripture. As there can be no just foundation for remission of sins, without an adequate satisfaction, equivalent to the offence. But Dr T. and Dr Priestly, &c. have no other idea of Christ's mediation than that of pleading in behalf of others, as Abraham and Moses did; and thereby prevailed to the deferring, or preventing temporal punishments; and thus every good man pleads in behalf of others. And as Christ did no sin, or never offended, but always pleased the Father, he obtains on that account whatever he asks; even pardon and favour for the greatest sinners. But this would make him only a Mediator of intercession; like the papists, canonized saints and angels; and not a Mediator of redemption, contrary to the express testimonies of scripture, that plainly declare literally and plainly, not in figures, types, sacrificial rites, &c. he redeemed us by his precious blood from the curse of the law, and delivered us from the wrath to come, and bore our sins on his own body on the tree, and died for this end. 1 Pet. i 18. Gal. iii 13. Rev. v 9. 1 Thes. i 10. 1 Pet. ii 24. 1 Cor. xv 3. Isaiah liii 5, 6. Dan. ix 26. Col. i 14. Rom. iv 25. v 6, 8, 9. 2 Cor. v 14. 1 John iii 16. Acts x 43. &c. &c. The apostles doctrine was understood as we do by their cotemporaries instructed by themselves, see the testimonies of Clemens, Romanus, Ignatius and Polycarp in Zimermani, Opusculis, tom. 2. part 1. p. 67. It is blasphemous to suppose that God would not execute the punishment he denounced against sin, viz. the sanction of the law; or that he would pardon it without an adequate satisfaction to justice, and the honour of the law; for thus he would be neither a God of truth nor justice. It implies also a comparative injustice or partiality in him. For it is not only inconsistent with the justice, and righteous government of God, to let crimes pass without punishment, as it would encourage wickedness; but it is so also to let one pass, and not another, or not all; for if he should thus pardon one criminal, and not every one, angels as well as men, he would be partial; therefore it is morally impossible for God, or inconsistent with his righteous government, not to require satisfaction to justice and the law, according to the demerit of sin; either from the sinner or his surety being

being a voluntary substitute. But Dr T. and others, have no notion of transferring of guilt, or rather of the punishment of that guilt, and of vicarious punishment by substitution, and say it is contrary to all our ideas of things, that the innocent should suffer for the guilty; but then it seems that these men have never lived in the society of this world; but in a cloister, else they would have had the idea, and the practice of suretyship for debts and other obligations. And the great apostle, when speaking of Christ's suffering in our stead, and not merely as a martyr to confirm his doctrine, and to set us an example of patience and fidelity for our good, alludes to a practice of some substituting their persons or lives in place of others. See instances of some pledging their lives for others, collected from records of facts in Pool, and other commentators on Rom. v 7. it is grace or favour indeed, in any governor, or superior, to accept a substitutional or proxy satisfaction for an offence; but it is no injustice done to the innocent, to take satisfaction of him by suffering for the guilty, when he voluntarily undertakes it; no more than to pay a debt as a surety when voluntarily undertaken; and this scheme gives greater glory to the grace of God, and love and condescension of Christ, and more ground for peace and confidence and gratitude, when the demands of the law are fully answered, and justice fully satisfied, as was observed before. See Dr Watt's Redeemer and Sanctifier, and Butler's Analogy. And though Christ's sufferings were not eternal or infinite in duration, as the unbelievers will be, as the object offended is infinite, yet the virtue of his divine nature gave infinite merit to them, to make them infinite in value, if not in degree; and sufficient to satisfy the demands of the law, or atone for all sins. Denying his atonement, is the natural consequence of denying his divinity.

Socinus denied not only the divinity and atonement of Christ, but also the omnipotence and omniscience of God, and the resurrection of the body; contrary to the express testimony of scripture, Psal. cxxxix. cxlvii 5. Prov. xv 3. Job xi 7. 1 Cor. xv. See Dr Clark on the attributes, and Dr Watt's Philosophical Essays. That the infinite power of God is able to frame anew the body dissolved in dust, and revive it, and that his infinite knowledge can distinguish the particles of one body from another, is evident; and the forementioned authors observe, that the stamina and substrata, or original principles of every body cannot mix or be compounded with any other; and that they are the same in every age and size, being like tubes, that are only inflated or swelled in dimensions by nourishment and growth. Dr Wilson in his principles of matter and motion, holds that not divisible in infinitum, but to consist of particles impenetrably hard indivisible, which omniscience that numbers the sands can distinguish. The antient Persians held the resurrection; Zoroaster says, bone shall be joined to bone, they had it by tradition from the prophecy of Enoch, on the last judgement, and the Indian metempsychosis

metempsychosis was from it, but Socinians deny the soul's separate subsistence, Eccles. xii 7. The denying of the resurrection is an old heresy in the apostle's days, and refuted by him. Some held, that it was to be understood only in the figurative and spiritual sense, and not also literally. Hymeneus, Philetus, Alexander, and some at Corinth did so.

The Gnostics and Manicheans, Eastern philosophers, or Magi, the Nicolaitans, and Balaamites, mentioned in the Revelations, &c. we shall afterwards consider, with modern heretics of the same kind. The Gnostics were philosophers of Asia minor, followers of the Persian Magi. They held the world and matter the work of an evil principle, rejected the old T. and the God of the Jews as creating it, &c. and denied the resurrection. They joined the church, but asserted Christ's body aerial. Irenius wrote against them in 173. The Cainites held the creation and the law the work of an inferior being. The Valentinians and Marcionites were Gnostics, Manicheans in the 3d century of like opinions, and also Zoroasters disciples. There were various other heresies concerning the Trinity, and the Mediator, &c. in former times, which are now extinct, and therefore need not refutation; and indeed they confuted themselves, being not only theological errors, but self-evident absurdities, and physical impossibilities, as that of the Patripassians, who asserted that the Father suffered, as they held but one person in the Trinity. Others said, the incarnation of the Mediator was by a mixture, or confusion of both natures into one; but then he would be possessed of neither a divine nor human nature. These were called Monophysites and Monothelites, asserting he had but one nature and one will; tho' those that deny his divine nature, or his human soul, deserve the same titles. Others asserted, that the divine was transubstantiated into the human, or that the human was transubstantiated into the divine; or that he took flesh from the substance of heaven, Gal. iv 4. Heb. ii 17. Gen. xii 3. Rom. i 3. 9. 15. and passed only through the Virgin as a conduit. Gelasius, bishop of Rome in 495, opposed this transubstantiation, by observing that the elements were not transubstantiated into the body and blood of Christ, and that there was no more a transubstantiation of the one than the other; the doctrine of transubstantiation was not then known in Rome. Others said, Christ had two persons, one the Son of God, and the other the Son of Mary, and that Christ descended on Jesus as a dove at baptism. Others said, Christ was God in will only, and that it was not him that was crucified, but a Jew. Others said that it was the devil that was crucified. Others held, that Christ's divine nature suffered. The names of these are to be found in Ross's History of all religions, and in all church histories. Simon Magus, Marcion, Cerdon, Eutyches, Priscilian, Nestorius, Manes, Praxeas, &c. were some of the chief heretics. Simon Magus, not only said that he was the great Power of God, but that he was the Father in Samaria, the Son in Judea, and the Spirit in other nations. Menander said,

said, that Christ had only the appearance of humanity, therefore his sect were called Phantastics. Samosatenus, for denying the divinity of Christ, was called Semisatanus. Macedonius held, that the Holy Ghost was only a created Spirit; some held that Christ was created by the Father, and the Spirit by Christ; and that he is only a power or virtue, &c. Apolinarius, who held that the divine nature was converted into flesh, or that it was instead of a rational soul to the human, was condemned by the 2d general council, held at Constantinople 381. Nestorius, who held that Jesus and Christ were two persons, and that the word was in Christ only as the Spirit was in the prophets, was condemned by the 3d council, held at Ephesus 431. Eutyches, who held that the flesh of Christ was turned divine, or converted into the substance of the word, was condemned by the 4th general council, met at Chalcedon 451.

The Son is inferior to the Father economically in the same respect that he is a Son, and a Mediator possessed of the human nature, and particularly in his state of humiliation; thus he is called his only Son; the term only begotten is figurative, and applied to his resurrection from the dead, Acts xiii 33. Angels and men are sons by creation, and believers by adoption, and said to be begotten again by their renovation; called therefore regeneration, or a new birth, 1 John v 18. As the second person became the Son, so he became subject to the Father, and was sent by him; and in the same economical relation the third person is sent by the Father and the Son, and proceedeth from the Father, John viii 42. xv 26. See Stephen's Visitation Sermon preached a Plymouth before the bishop and his clergy, in which he shews, that all the other schemes of the Trinity are more inconsistent than the Athanasian, &c. Swift's Scripture Doctrine of the Trinity consistent, in a sermon on it; Alsop's admirable Anti-sozzo, and a short defence of the divinity of Christ from the scriptures; and Dr Person on the Creed; and the lectures at Lady Moyer's institution, &c. Though Socinianism be incompatible with the scriptures, yet it is more consistent with itself than Arianism, for it holds Christ a real man, having soul and body connected with the human race. By the Arian he is connected only by his body, and is an omnipotent infinite creature, having created the world, &c. Since the above went to the press, I have seen a clear display of the Trinity from revelation, with a refutation of the scholastic doctrine of it in systems fabricated by councils, assemblies, synods, &c. and imposed on mankind as articles of faith by A. Murray a layman. This author's ideas and mine are much the same, but he is larger, fuller and stronger, and altogether unanswerable, deducing all from the original pure fountains, and understands the philosophy and theology of the bible better than all the established clergy and professors I ever read; he justly observes there were no human systems or standards of religion for 300 years, but the scriptures before the church was established by worldly power, which com-
pelled

pelled implicit faith to these, and this antichristian beast received the throne and power of the dragon or Pagan beast. In Protestant churches also, though the scripture is allowed to be read, and private judgement to be exercised; it is only to reject the papal, not the Protestant human authority and inventions, thus the harlot daughters of the mother of harlots follow her example, their opinions and systems are made the standard of the sense of scripture, which must be understood in their sense; their personal properties imply derivation, imperfection, mutability, &c. gross absurdities and inconsistencies. However erroneous and inconsistent with scripture Dr McGill is, the enthusiasts of his presbytery and synod are much more so, and imposed their gross systematic absurdities, sufficient to lead one ignorant of the Hebrew, to Socinianism to be held forth publicly to make men of sense sceptical about the doctrine; the absurd translation and systems, have occasioned all the errors and mistakes. The antient Rabins held Alehim a plural, denoting the Trinity. Jehovah has no plural, the economical names, Father, Son, &c. the Word begetting, proceeding, being thought expressive of natural, necessary, essential relation in Deity, was the cause and foundation of all the mistakes. Christ has the name Father, 1st. ix 6. lxiii 16, &c. 2 Pet. iii 18. Rev. v 6—14. he was head over all things, from Gen. iii 15. the form of God, Phil. ii 6. was the Shechinah in the temple, that bright cloud was the presence, face, &c. of God. Ex. vi 3. and Ezek. xx 25. are interrogatives. The Masorites have no point of interrogation. Jesus, Christ, Son, Word, &c. mean the same thing, his being the Son of God is. being the Messiah or Saviour, Spirit of God, Spirit of Christ, Holy Spirit, are economical titles, the Father's communicating the essence to the Son, &c. and being first in order of existence, Rev. ii 8. are impious, blasphemous errors of the scholastic, human systematic scheme, derived from Popery and Paganism; eternal generation is a beginningless beginning, the terms imply all the Arians ask. The Messiah is not begotten either as God or as man, but economically as Mediator.

There were other heresies of less note in the primitive ages, which might perhaps be more irksome than useful to enumerate; however, during the three first centuries, usually called the primitive times, the church was often in the furnace of persecution, which no doubt kept it more pure, and free of corruptions of all kinds, than afterwards, when it was established, supported, enriched, and aggrandized by the civil power. In the three first centuries the native purity, and primitive simplicity of genuine Christianity in a great measure remained, especially in worship; and during that time, about the middle of the second century, corruption began in church government. The Apostles cotemporaries died all before the middle of the second century, and we reckon that the primitive period ended with them. The fiery trial, or furnace of persecution, could not wholly purge out ambition and pride; they

usurped

usurped over one another, and had strife and contention among them. Prelacy began in the second century, in the manner we will see afterwards, when treating of reformation times, which at length grew up to the monstrous exorbitant height of popery.

We shall take a cursory view of the several periods, in order to take notice of the rise of some of these corruptions that were afterwards established and canonized by popery: and we shall also take notice of some heresies that were not admitted by the church of Rome, some of which were adopted by some who pretend to be Protestants, or members of the reformed church. Having already taken notice of the principal errors of the first century, we proceed to the second century. Marcion forbade marriage, and the use of wine to his followers, for which they used water in the sacrament, hence called Aquarii; he used great mortifications, but yet had many followers. Hermogenes held, that Christ's body is in the sun since his resurrection. Tatian held, that both souls and bodies die and rise again. Some held, that the soul sleeps till the resurrection, or is not conscious of its existence. Both these heretics notions will be refuted afterwards. Praxeas held, that God is the Father in heaven, the Son on earth, and the Spirit in believers, but this was refuted before. Montanus was a fanatic and enthusiast, pretending to revelations, and that the spirit of inspiration was still in the church, like the Quakers. He had many wild notions from the Pagan mythology, and the cabbala or mystic theology of the Jews; infant baptism by proxies, the sign of the cross, the distinction of bishop and presbyter turned from democracy to aristocracy, and festivals began. A hot difference arose between the eastern and western church about the celebration of Easter, the first were for the passover day, and the second for the Sabbath after it. Barchochab persuaded the Jews of Palestine that he was the Messiah; but he turned out to be Barchozbah the son of a lie, and not Barchochab the son of a star; he called himself so, alluding to Num. xxiv. 17.

3^d Century. Clerical celibacy was proposed and venerated, or to have female companions for Platonic love. Exorcisms were used before baptism, to free the subjects of it from the power of evil spirits; and the supper was given to infants, private confession was added to the public. Hierax an Egyptian philosopher said Melchisedec was the Holy Ghost: the origin of the monastic life was derived from the austere manners of Paul the hermit, a Theban, the sign of the cross was an antidote against evil spirits, infidels, heretics, unbaptised children. Four degrees of penance were used in church-discipline. 1st, To abide without the church door, out of hearing for a time. 2^{dly}, To be allowed to hear the word. 3^{dly}, To be admitted to prayer. 4^{thly}, To the sacrament and full communion. Manes, a Persian magian, before he turned Christian, held that there are two original principles; the first, pure light or God; the second dark matter with a soul, the cause of all evil. He held that there are two spirits from God inferior to Christ, one in the sun and another

ther in the moon, and the Holy Spirit's mansion was in the air. The
 zons, pure spirits, together with God, made the kingdom of light;
 there was a difference between it and that of darkness, and thence
 a mixture, from which arose the visible world. He said, he was
 inspired, and an apostle of Christ, but did no miracles as proofs of
 it. He rejected the Old Testament: he allowed that God sent his
 Son to redeem man, as he was perfectly miserable, his body being
 of the mixture. Sabellius held, that the Father, Son and Spirit,
 are not three Persons, but three titles of the same Person. The
 Novatians held, that there was no repentance or remission for gross
 sins after baptism, that is, of such as were baptized when adults,
 and for ever excluded such from the church. Hermetic and Mon-
 kish orders took place. Cyprian Niger, bishop of Carthage, wrote
 the bishop of Rome, None of our bishops calls himself a bishop of
 bishops. There was no prelacy then at Carthage. Christians were
 more numerous than Heathens, and bore arms in war against them.

4th Century. New orders, as sub-deacons, acolythes, exorcists,
 to expel evil spirits, door-keepers, &c. took place; as the Roman
 Emperor, Constantine the Great, and with him the court and the
 government of the empire, became Christian, the church-govern-
 ment was modelled according to that of the empire. Hence, patri-
 archs from the Old Testament, exarchs, metropolitans as sheriffs, pro-
 consuls, primates, archbishops, archpriests, archdeacons, &c. and
 many Pagan ceremonies were introduced in worship. See Middle-
 ton's Agreement of the Roman harlot, or Popery with Paganism.
 Baptism was administered only at Easter and Whitsuntide, so called
 from being clothed in white then, and afterwards some baptized the
 dead. The word Mass was introduced, and holy days added. Pic-
 tures of the saints, &c. were used in churches for ornament, and as
 memorials, and afterwards images were introduced, as they were
 more durable. Arius arose in this century, as was before observed;
 and Appolinarius, who held but one nature in Christ, that the flesh
 was turned divine; hence the monophysites and monothelites. Ma-
 cedonius held the Holy Spirit was a creature. The Messalians re-
 jected positive institutions as sacraments, fasts, &c. yea, and all ex-
 ternal ordinances, and betook themselves to desarts for prayer alone.
 Heretics first put to death. The Donatists, like the Papists, &c.
 held, that their church was the only pure spotless one; and that it
 was no church that was not in communion with them, and thus
 confined the church to Africa; this schism lasted 200 years. Luci-
 fer, bishop in Sardinia, was a furious bigot; his disciples were
 called Luciferians after him. John Chrysostom was banished for
 his piety and opposing vice. External pomp increased, and internal
 purity decreased. The cross was adored, incense and the censor used,
 and the host elevated. Images, relics and veneration to the memory
 of saints, with invocation of them took place. Theodosius the Great
 was made to do public penance by Ambrose of Milan. Some Em-
 perors

perors after Constantine were Pagan; Julian was an apostate from Christianity, who tried to build Jerusalem for the Jews, (though himself turned Pagan) but was stopped by fire from heaven, and out of the earth, from below the foundation.

It has been a matter of great enquiry among Protestants, who the whore of Babylon Rev. xvii. is, that hath committed fornication with the kings of the earth, and at what period she began to do so, one great cause of not finding any object of enquiry, is the stopping in searching for it, before the source of it be come at, when mankind search back into antiquity for the origin of any thing, they usually stop before they go far enough, and through ignorance and indolence mistake something else for the source. Thus some not having found from whence the inhabitants of certain places came, or their origin, thought they had grown out of the soil, like trees, or were brought forth by oaks, &c. and others have dreamed in like manner about a state of nature, a natural religion, the origin of language, &c. When mankind became numerous they scattered and wandered into distant places, seeking habitations and being at a loss to find provision, all their attention being occupied in procuring it, they lost their former knowledge, the parents having neither leisure nor inclination nor ability to instruct their children; all their care and concern being to get food to nourish them, and when unable to find it, or procure it themselves, they plundered others who had what they wanted; and this was the case wherever agriculture and architecture were unknown, as they are accompanied with many other arts and improvements, the want of which is what has been called the state of nature, living in caves, dens, woods or huts, on spontaneous fruits, roots and herbs, and chiefly on animals in a savage manner, and some of them that happened to wander from the rest in the woods before they had acquired the use of speech, have been found destitute of it. the oppression of tyrants has reduced some to a like state of poverty and rudeness, and religion, degenerated with manners, into rude idolatry, or into nothing at all, through gross ignorance, and some who once were Christians have had a similar fate. Ignorant or ideotical men, like Hobes, Spinosa, &c. for want of further enquiry to trace things to their source, have imagined that mankind were produced in such a state, whether they were made so by the Creator, or grow out of the ground and that they were long mutum et turpepecus, walking on four, like the beasts, with tails, and the bulk of both clergy and laity in each church or party hold theirs is the original state of the church, whereas there is no party now in the plan of the apostolic church. The Pagan philosophers, for want of tracing things to their source, thought that evil originated in a pre-existent state, (p. 100) the divine original is the rule in all things. When the Pharisees questioned the great teacher, come from God, about polygamy and divorce, he told them from the beginning it was not so, Matth. xix 8. the

8. the sacred writers have used natural things to represent spiritual things, without which we could receive no idea of them; the prophet says of God's people of old, who received his laws and engaged by covenant to have no other gods but the only living and true God: thy maker is thy husband, *Isaiah liv. 5.* alluding to the marriage covenant; hence idolatry and superstition in worshipping false gods, or the true God in a wrong way, not appointed in his word, is called spiritual whoredom, fornication, adultery and the conduct of harlots, as is the making and using of images, &c. in his worship, as that of the golden calf, *Exod. xxxii. 5.* to be a leader instead of Moses, and holding a feast to Jehovah by that means; as Babylon was the source of idolatry and false worship, at first under Nimrod, and under Nebuchadnezzar, and of seducing the true worshippers, and holding them in bondage, as it did the church, when it had the empire of the world, so whatever worldly empire or power any way resembles it in so doing, is called after its name, as imitation gains the appellation, *Isaiah i. 10.* *Rev. xi. 8.* the Messiah says, his kingdom is not of this world, *John xviii. 36.* but satan is called the prince and the god of this world, as it hath in general imitated and served him; as Messiah's kingdom is entirely distinct and separate from worldly kingdoms, as the very learned bishop Hoadly has evidently shewn; the mixing of it with these, is an adulterizing, unnatural mixture, like that of iron and clay in Nabocolasars image. *Dan. ii. 42.* being modelled and conformed to the will and pleasure, or political ends of the kings of the earth, is committing fornication with them, *Rev. xvii. 2.* we are not the first that have observed the mulish harlot nature of a political church or state religion, concerning which Protestants in general have been so blind as to think the Roman Popish church from 606 only to be the whore of Babylon, and have not first cast the mote out of their own eye, and then they would have seen that there is not only *scortum Romanum et Constantinopolitanum*, but *scortum Anglicanum, Caledonianum gallicanum, &c.* a mother supposes daughters, *Rev. xvii. 5.* harlots are so savage and bloody, as to murder children, &c. the great characteristic of savages literally, is to hold others in slavery or barbarously use, and kill such as will not be willing slaves, they are the greatest savages who keep or deal in slaves, or any how oppress or deprive others of liberty; so all that any how persecute, as by depriving of civil privileges for differing in religion, are antichrist and the whore of Babylon, either the mother of harlots or her daughters. But all established churches, and such as wish to be established become harlots, or have done, or endeavoured to do so. All bigots are of a persecuting spirit. *Luke ix. 55.* *Mark ix. 38.* *Rom. xiv.* who think they have no equals, and bring themselves and religion into contempt by their bigotry, or pride and blind intemperate zeal, some of which are worse than the best, and perhaps equal to the worst establishments. All human inventions in divine worship, and other rules besides the rule God hath given for doctrine

doctrine or discipline and government, as liturgies, canons, confessions, &c. are the trappings and attire of harlots, of which her vassals and votaries are very fond, setting up rules besides God's rule, is like setting up altars besides his altar, and days besides his day; and by making these the objects of their particular and chief regard, they exalt them above God's rule in his church, worship and service, however opposite to his rule, which is the character of antichrist, the man of sin, 2 Thes. ii 4. the Pope fulfilled this directly. By the temple of God is always meant the Christian church after the destruction of the city and temple of Jerusalem, as some learned judicious authors have observed, so that though Rome Pagan which persecuted the church, and shed the blood of the saints; and the infidel Jews who violently opposed the gospel; and the Mahomedans who oppressed the church by setting their delusion above it, be all antichrists, yet none of them can be the one here meant, as they pretended not to be in the church, or to be Christians, so they sat not in the temple of God, but were open enemies; there have been many antichrists from the beginning, and though Rome Pagan was the dragon that gave his power to the beast, yet it could not be the whore of Babylon, not being in covenant with God, or engaged to worship him, only those that professed to be his people, and were unfaithful, could be such.

The Revelation, like other prophecies concerning the church, is expressed in figures and signs, as the Greek word denotes i. 1. as it concerns all the churches; the seven of Asia the less a perfect number, must represent all the churches, and the very names are figures. The number seven runs through the book, seven seals, trumpets, vials, &c. seven spirits denotes the influences of the divine spirit, to be as sufficient for the seven or all the churches, as if there were a particular spirit for each. Nicolaitans, signifies overcomers of the people by the exercise of worldly power, robbing them of their rights by framing mischief into a law for oppression and persecution. The word Jew denotes a confessor, there were none who literally professed to be Jews and were not, but Rev. ii 9. denotes such Christians as conformed to the times, like the Herodians, to avoid persecutions, and get posts or offices, and are called the synagogue of Satan, not a church of Christ. Heretics, hypocrites and conformists, always held it proper to deny and renounce the faith and Christ, to avoid persecution, and it was only these, and such like, that the Donatists and Novations rejected, and for which they have been branded as heretics, and were persecuted by fines, exile, death, &c. but existed in Africa till Christianity was extinct there, Rev. ii 13. Satan's seat, Greek throne, on which the Roman Pagan ruler sat, and the beast or Roman Christian, mulish harlot ruler afterwards got the seat and power of the dragon or first beast, Rev. xiii 2. There have been Pagan, Mahomedan, Christian, Greek church, Popish Roman church, Protestant, &c. beasts and mongrel monsters, and it is still the same antichristian thing in various forms, modes, &c.

&c. whether exercised by princes, popes, prelates, presbyters, &c. it is still the power of satan or antichrist, both which signify an adversary. Thus they who worship the beast, are said to worship the dragon. Constantine the Great, after his death, was held for one of the gods or demons, whom he professed to renounce in his life. The title ensigns and prerogatives of sovereign pontiff, instituted by Numa and assumed by Augustus, were accepted by seven Christian Emperors, it was usual for princes to be chief priests, *idem rex* *Anius Phœbique sacerdos*, the apostles disclaimed all dominion over the people's faith, and lordship over God's heritage, or the clergy, but princes, popes, bishops, presbyters, and all persecutors do the contrary, by decrees, canons, creeds, confessions, absolute authority, &c. Balaam taught the Moabites to seduce the Israelites to whoredom, so these have adulterized by human inventions and idolatrous, or superstitious customs from the simplicity and purity of the gospel, like the sons of Belial, subjecting others to human authority, but God will execute vengeance in due time. When prophetic figures taken from the Old Testament, are used in the New; those from the sanctuary refer to the church, and those from material things refer to the world. Constantine's mother, Helena, was said to have found the cross on which Christ suffered at Jerusalem, and hence an idolatrous use was made of it, which with the decrees of the first council of Nice, the supremacy of worldly powers in the church, infallible decisions, rejecting scripture or canonizing other books and saints, pretended miracles, &c. were denoted by Jezebel, Balaam, &c. Rev. ii 14. 20. There is no civil or ecclesiastical government, even in Protestant countries, according to scripture Isaiah viii 20. but heathen customs are established by law, as games, lotteries, races and fighting of animals, &c. and especially the theatre, called the temple of satan and condemned by the Greek and Roman philosophers, it corrupted the youth in all ages. See Colier's iniquity of the stage, and its votaries go to church and pretend to be Christians, and even clergy. When Constantine and his courtiers established Christianity, then the people of fortune, as they chuse to be of the fashionable religion, left the Pagan temples, and came to the church, but were not satisfied with the plainness and simplicity of Christianity to encourage and gratify them, a great many Pagan ceremonies were introduced, as Popish ones were in the English church; hence English Popish Roman church, Greek church, Pagan ceremonies and superstitions, baptized with new names, as the twelve day's festival in memory of Julius Cæsar, the first Roman Emperor got the name of Christmas, in order to enjoy the feasting and jowelry, though Christ was born at the feast of tabernacles, and from Julius or Iulius, it has yet retained the name Iule or Yule. Easter, the name of a Saxon goddess unknown in Asia, has not been baptized. As many tutelary deities were reckoned better than one; the demons, or departed heroes, were changed into canonized

ized saints and angels, Rev. xxii 8. Col. ii 18. it was acknowledged by the Heathens that the supreme God created the world, but they thought he gave up the government and disposal of all affairs to beings superior to man, and as such they were worshipped by the several nations over which each was supposed to preside, and they thought the power of the God of the Jews reached not beyond their country; the Jews also fell into the notion frequently that providential events were conducted by demons; to convince them of the contrary, the prophets and messengers of Jehovah appealed to the most convincing experiments, to shew that he alone had the power over the elements and all nature, and the bringing to pass future events, as by Moses in Egypt, Exod. ix. x. Isaiah xli 21. &c. xlii 8. &c. xliii 1. &c. xlv 1. &c. 1 Kings xviii 2. &c. they said Jehovah had forsaken the earth, Psal x 11. xiv 5. Ezek. viii 12. ix 9. &c. and left the conducting of affairs to demons; in like manner St Patrick is made the apostle and tutelar saint of Ireland; St Andrew of Scotland, &c. it is a question whether the motives were mere policy and hypocrisy, or enthusiasm and mistaken zeal, that influenced Constantine the Great, the sons of the harlots extol him, as is natural, the infidels do the contrary, and extol Julius, and even Nero is praised by a late one, and the devil will readily be praised next, after one who wished all mankind had but one head, that he might cut it off at one stroke, and who ript up his mother alive, set fire to Rome, and said the Christians did it, and pitched them to be torches at night in the streets, killed his preceptor and perhaps equalled satan. Constantine seems pretty much to have resembled Cromwell, his superstition about the cross, shews his enthusiasm, and his not being baptized till near his death, shews he had halted all his life between two opinions, but for the credit of his character, he would be baptized before he died, as he had established Christianity for the state religion. His supporting the Arians, and persecuting the orthodox Christians, and his other cruelties in suppressing the Donatists, &c. shews his antichristian spirit, and a late Christian author observes, Christianity was no more indebted to him than the reformation of England was to Henry VIII. nor has it any more honour from him; but the circumstances of the one being kept still quite fresh by tradition, none have attempted to write in his favour, or deny that his adultery and bloody cruelty gave occasion to his rejecting the Pope's authority over him and the church, and occupying his place as head of the church, because the Pope could not grant him a divorce and another wife, but, the Pope's authority excepted, he did not change his religion, but dragged in the same carriage to be murdered, those that denied transubstantiation, and those that owned the Pope, and not him as head of the church. Edward's reign was short and bloody. Mary's not long. The papists knew not that the church was changed during Elizabeth's reign till the
tenth

tenth year, when they left it, and the Puritans did not know it was such a medley till then; but an artful persecutor, like Cromwell and Constantine, she ordered all to go to her church or leave the kingdom, or be murdered. Her private history and adultery has been written. She thought ceremonies were ornaments, and prevented England's being reformed like other parts, rejecting the idolatry, and retaining the old superstition, to which, says Raynal, some new forms were added, and they called that the church of England. Elizabeth and the Scots Mary have been reckoned like to Semiramis and Cleopatra, yet such murderers and harlots have been defended of late, though Henry has not, see page 20. Their apologies have been said to be procured by pensions, that may be the case, but there is no necessity for supposing it, for the serpent that beguiled Eve, Cain, Judas &c. have had votaries and parties, denominated by them, as Ophites, Cainites, &c. Different men have different tastes, however, the votaries of these two have been premature; the circumstances and traditions of the later's adultery, and murdering her husband, are so fresh, as indeed every thing of a public nature since the reformation is, that they have gained no credit or honour, but the contrary. She thought she was so much of a superior order to the rest of mankind, as to be accountable to none on earth, and therefore none would trust her, and all her race, as strangers, who must be the neutral, impartial, unprejudiced judges say, had the same notions of absolute arbitrary power, and were equally insatuated and unfortunate, and the abhorrence of all the world, a few individuals and connections excepted, being bloody tyrants, and cruel persecutors, and reckoned a curse to mankind, and extirpated by the fates, though perhaps the same mistaken zeal influenced them, Cromwell and Constantine, which had the same fatal event in each case, party spirit and contention are useless about matters past, they must be as they are. Constantine removed both the Roman empire and the christian church from their original proper foundations, which proved their overthrow; he separated the empire from itself whereby it lost its vigour, power and authority, and he did the same with the church, but there still was, and will be, some antipathy against all things antichristian, sacrilegious, and idolatrous, as sacred, catholic, christian majesty, kneeling and kissing hands or feet of sovereigns, or pontiffs, though, like the seven thousand in Israel, that escaped even the notice of Elijah, they may escape the notice of historians, &c. It is objected, how did the good clergy fall in with such a corruption: in the first place, they are readily led to think a prince is moved by a divine influence, who becomes a seemingly zealous reformer, and has become a convert himself from any gross corrupt religion to a pure one, and are readily led by him any way he pleases, as a sure guide, thinking what is agreeable to his will is right. Thus the best were led by Cromwell and others, both men, women, as princesses, ladies, &c. 2dly, They had the two greatest temptations, deliver-

ance

ance from evils, as persecution, &c. and the enjoyment of goods, peace and plenty. for he greatly enriched and honoured church men and covered all their faults, he said, if he saw one in the grossest vice he would conceal it. 3dly, How easily are men enamoured by worldly pomp and vanity, when the Scots church sent the man they judged fittest to the English court, in order to obtain their former privileges, instead of procuring peace and liberty, to their great astonishment, he returned exalted to a high degree of power and riches, to oppress and persecute them, the temptation made him like Judas, betray trust, and the cause he went to support. Luther said, religion is never in danger but among those called reverend, which has been the case always in established churches into which interest brings them and keeps them, to possess an yearly income, independent of the people, so that they have told they disregarded them, and if they go to other churches they carry none of their income with them; this has been always the grand source of the corruption of the clergy, the very worst of men infidels, as a principal one, who said, *quantum profuit nobis hæc fabulosa Christi.* And prodigals and profane men of all kinds have coveted the sacred office for a piece of bread, being as destitute of learning and knowledge as of religion, but as the door of admission is usually the interest of wicked infidels and profane men, it is by soothing and assuaging to these that it is obtained, and as they are judged by their bretheren, either as to qualifications for admission, or conduct afterwards, except crimes subject to civil laws, which check wickedness that injures man only, not what regards God or themselves, so if they support and defend one another, which is their interest, they keep their living; some form of duty must be done by themselves, or proxies, though very little; one who had been half a year drunk, and got the church supplied only twice in that time, said he could live seven years so, and keep his living. From the example of the clergy, not seeming to believe a word of what they tell others, almost all men in certain places have become infidels and hardened in wickedness. The reason given why the Quakers are so much better than others in their lives, is, because they have no clergy, and therefore the best among them are imitated by the rest, who strive to be equally good, but if there be any private Christians better than the clergy, others especially, people of fortune, fashion, &c. form their opinions of religion, not from them, but the clergy; and clergy out of establishments are not a little affected and influenced by those in them, not striving to be as good and labour as much as they can, and thinking if they are better than those, it is enough; in the primitive church, the clergy spent all their time, 2 Tim. iv. 2. and labour among the people, as shepherds among their flocks, to make them as good as they could be, and they knew all their frame of mind, state and condition, or as one of them expresses it, the inmost recesses of their souls, Ezek. xxxiv. the corruption of the best things is the worst; angels, the most excellent of creatures, became
the

the worst when corrupted, and when Christians, from being entirely passive sufferers or martyrs, became persecutors, they were the most savage, for the iniquitation never had its equal; and thus clergy, when established, became the worst of men; and Christians have exceeded all others in wickedness, so as to be the abhorrence of heathens, &c. Constantine's establishing the Christian religion, as if it needed the support of worldly powers, after it had spread over the world in spite of all their most violent opposition, seems on a second view to have been a plan of worldly policy, though we formerly mistook it; the crown and the landed interest, building and endowing churches, with the proviso or condition that they were to install their friends in these benefices, with or without the will of the people, which was not the case before, was a plan of subjecting all to government, by means of the clergy, however unjust, oppressive or tyrannical it might be, and though it was pretended the poor had the gospel freely at the expence of the rich, yet it is observed that all public burdens come ultimately off the industrious people; and a patron, who has not a foot of land in a parish, draws the salary to his presentee, however worthless, if it is not given, he sends his band to take it by violence, by this craft they have their wealth; a late curious clergyman, when he came to ordain or settle one in a parish that could not profit them, did not go through the usual forms, but said, he came only to tell them that such a man was to possess the benefice, he could not say he was to be their pastor; every creature associates with its own species chiefly, when clergy prefer the society of others, to the pious, it shews it is not their element, else it would be most natural to them, or when they prefer amusement, and other things to their work. See Christie on the hurt of establishments to the public good, the interest of religion and mankind, being contrary to reason and scripture.

5th Century. The empire was divided into two. The Goths, Vandals, Franks, Swevi, Heruli, Burgundians, Lombards, Anglo-Saxons, &c. from Germany and Scythia, over run the western empire, and ruined it, hence the decay of religion and piety, and the degeneracy and ambition of the clergy increased. The bishops under Constantine got civil titles, which those of Rome and England yet retain. Four patriarchs took place, viz. of Rome, Constantinople, Antioch and Jerusalem. Cloisters for men and women took place; and now they became a seminary to prepare church-men, and their head was called Abbot or Father, whom they obeyed as their superior, and vowed not to return to the world. Private confession was encouraged. Pomp and ceremonies increased. Leo, bishop of Rome, turned public confession of great sins to private confession to a priest. The worship of the Virgin, and adoration of other saints, chiefly of martyrs, pilgrimages, crosses, relics, images were much in vogue. Many fables and visions were invented in the church, as the story of the phial of oil brought from heaven at the baptism

baptism of Clovis. Tapers were used in churches in the day time, and incense burnt, pompous dedications and ornaments were used. Apocryphal books were joined to the canon: the doctrine of absolution took place: the doctrine of the necessity of the sacraments, and particularly of baptism, gave rise to LIMBUS INFANTUM. Pelagius, a Briton, asserted free-will, denied original sin, inherent and imputed; so that there is no need of grace for conversion, as man, possessed of free-will can convert himself; and yet he held baptism absolutely necessary, and sent unbaptized children I know not where, so inconsistent was he. The Semipelagians ascribed conversion partly to free will, and partly to grace. Nestorius held, that the Virgin was Theotokos, the mother of God, that is, of Christ's divine nature. The third council, held at Ephesus 431. condemned this heresy of the Theophysites. Eutyches held, that there is but one nature in Christ, that is, a blended mixed one. The fourth council at Chalcedon 451, condemned this heresy of the Monophysites.

6th Century. The bishops of Rome pretended openly to an incontestible, even a divine right, as successor of Peter, to Popish universal supremacy. The order of Benedictine monks, Pope Gregory's canon of the missal, the feast of the conception and purification of the Virgin, the feast of the Baptist and Hosanna, took place. Female convents were multiplied, litanies introduced in France, superstitions and pretended miracles.

7th Century. In the beginning of this century the bishop of Rome, by means of the usurper, parricide and tyrant Phocas, who killed the emperor Mauritius, whom he helped to obtain the empire, got the sole title of Pope or universal Bishop, and assumed a supreme authority over the church, as Peter's successor, and Christ's vicegerent and vicar on earth. This gave occasion to the total and final division of the eastern and western, or Greek and Latin churches, as the Greek church would never admit the superiority and authority of the bishop of Rome, or be subject to him; and this afterwards was a mean of the ruin of the Greek empire, as the western one would not aid it against the irruptions of the Turks, unless it would submit to the Pope's authority, and the articles of the church of Rome. Boniface IVth received from Phocas the pantheon, which was converted into a church, hence Cybele was succeeded by the Virgin, and Pagan heroes, by Christian martyrs; idolatry subsisted, but the object was changed. The heresies mentioned after the discussion of the Anti-trinitarian, &c. have either been already refuted, or are evident absurdities, or will occur to be refuted again with Popery, which adopted and established them, with the addition of more. We shall go on to take notice of some more, in order to see in what periods some other errors arose, that were afterwards consecrated by Popery. The feast of the Virgin's birth was fixed to September 8th. The elevation of the cross took place 631, pretended to have been found by Helena, the mother of Constantine the

the Great. And before that time, viz. in 610, Pope Boniface IVth consecrated November 1st to the memory of all saints. Rites increased more than I can detain to enumerate. The monks, who greatly increased in the west, contributed much to the corruption of the faith: they were the first that introduced purgatory, and pretended visions and revelations for it. Eutychianism, &c. prevailed in this century; and Monothelism, one will in Christ, and one operation of it, divine and human, theandriken, Theodorus introduced it, and favoured the doctrine of the Monophysites, the sixth general council at Constantinople condemned it.

8th Century. The popes arose to a high degree of power; they got temporal possessions, vied with kings, and loosed subjects from their allegiance. The ceremony of kissing the pope's toe began. Private masses began to be used, and masses for the dead; churches were built in honour of saints. The worship of images was authorised by the second council of Nice 787, reading the epistles and gospels was introduced in the service of the church, which Rome and England retain. There was a war of the Iconoclasts with the Iconolators. The council of Constance condemned the latter in 754; and said Christ left no other image of himself in the church but the sacrament; others said, that it was not the image, but the real body of Christ. Images gave rise to this notion, and pictures were the foundation of images, image-worship thus arose.

9th Century. Paschas Radbert, a monk of Corbia, laid the first foundation of transubstantiation, and of the sacrifice of the mass; the festival of the assumption of the Virgin, and others were multiplied; legends of lives of saints began to be used, and canonization of saints by Pope Leo IIId, singing the creed; organs and bells began to drive evil spirits out of church, before the people went into it, as they fly melody and joy. The emperors were deprived of their ecclesiastical authority, and Lewis IIId was obliged by Pope Nicholas Ist, to hold the bridle of his horse. Monks and Abbots were employed in civil affairs, and at courts. Photius, the patriarch of Constantinople, excommunicated the Pope. Bertram, or Ratram, opposed transubstantiation. The Greek church condemned the Latin one about the descent of the Spirit from the Son, as implying a Hyioptria, and there was a total separation. They differed also in other articles, as, 2dly, The fast of the Sabbath used at Rome. 3dly, The duration of the fast in Lent. 4thly, The shaving the beards of the Latin priests. 5thly, The law of celibacy. 6thly, The unction of chrism in the forehead in baptism. 7thly, The admission of deacons to the Episcopacy. 8thly, The use of common water instead of chrism. 9thly, The consecrated lamb at the feast of Easter. 10thly, The pre-eminence of the church of Rome. The trials of those whose crimes could not be found, by hot iron and cold water, &c. Cruelties were used.

10th Century. The consent and confirmation of the Emperor was yet held necessary to the election of Popes. Gross corruptions took

took place among the clergy and in cloisters. Canonizing of saints began; the Popes claimed it as their exclusive privilege. They were continually adding to the number of the saints, and the worship paid them. Man's own merits were chiefly considered as the cause of justification. Anthropomorphism, that is, representing God in a human shape, which began in the 4th century, was openly professed by some now. This gross corporeal idea arose from images and the want of true philosophy. Thus the Sabeian Pagans thought their religious worship would be vain, if they did not see the object of it; they would rather worship stocks and stones than an invisible Deity: but the Magians had a contrary opinion, that God could not be seen with bodily eyes; many retained this opinion, all had it at first. The deepest ignorance and grossest corruption in morals took place in this century, therefore called the obscure and wretched century of iron and lead: there was no discipline; all light was under a bushel, and all decency trodden under foot in this deplorable century. Feasts, pilgrimages, images, relicks, were the chief foundation of their religion. The baptizing of bells was instituted by Pope XIIIth; and the plan of the holy war by Pope Sylvester IId, Pope Boniface VIIth was deposed and banished for crimes; festivals for departed souls, rosaries, &c. rites began.

11th Century. The notions of visiting the holy places in Palestine, as Christ's sepulchre, &c. began, and to take it from the Saracens, they took the cross with them, hence these adventures were called Crusades. The Crusades were conducted with cruel enormities of blind zeal, as to destroy all the Jews first for crucifying Christ; whipping orders arose, a contest between the Emperor and the Popes; Henry VIIIth went bare-footed to Pope Gregory VIIth by whom the fasts of the Sabbaths were introduced, the service was ordered to be in Latin. Stylites or pillar saints stood still years on tops of pillars in all weathers and so were admired. Simon, the Syrian began it in the 5th century, and it continued in the east 600 years; it was declared lawful by the council of Constance not to keep faith with heretics. The Popes openly proclaimed war, and prescribed laws to the Emperors. There were great contentions at the electing of Popes between them and the Antipopes, that is, Antagonists, and there were three Popes at a time. Gregory VIIth made laws concerning clerical celibacy. The new dignity of Cardinals arose; it was given to the principal priests and deacons, and now decreed, that Popes should be elected by them, and that their council consist of them. The next dignity to the Pope was thus conferred on them, so they became superior to archbishops and bishops. The Popes claimed the right of investiture, that is, of conferring benefices and church-lands, (which belonged to the Emperor, as he originally gave them,) and engaged allegiance. The feast of all souls was instituted, and the Sabbath of the Virgin. The custom of repeating a certain number of prayers, and counting them by the help of the beads of a chaplet, which was used from the

the fifth century, by fanatic monks, became now general. It was introduced by Peter the Hermit, who was the author of the holy wars. Taking money for penance was now introduced. The Gregorian missal was now extended to Spain: the king of it kept longer free of the Pope's influence than the king of France. Alexander III, and Gregory VIIth ordered divine service to be performed in no other languages but the Greek or Latin in all churches: thus the Slavonic was banished from all places where it was used. Transubstantiation broached in the ninth century got now many adherents, and also purgatory. Roscelin in France held, that the Trinity are as three souls, or three angels, with one will and power. He was condemned by the council of Soissons. Others ran to the opposite extreme of Sabellianism, which is more consistent than Socinianism. The dissention between the Greek and Latin churches still increased. The first condemned four points in the latter. *1st*, The using unleavened bread in the sacrament. *2dly*, Saturday's fast in Lent. *3dly*, Using blood and things strangled. *4thly*, Singing hallelujah in Lent. The patriarch of Constantinople and the Pope excommunicated one another, and hence all hope of union was gone. Pope Sylvester II made a law, that none should imprison a bishop under pain of being torn by wild beasts. All ecclesiastics that had wives were condemned, as keeping wenches; and investiture by laics was counted simony. The Pope deposed the Emperor of Germany; he assumed the sole right of calling councils, creating new laws, investing princes and the clergy: that no work is canonical that bears not his authority; that none can change or disannul his sentence but himself, nor be his judge; that all princes should kiss his feet; that the Roman church never did err, and never can err; that the Pope becomes holy by the merits of Peter, being his successor, and Christ's vicar: that whoever differs from the Roman church is not a Catholic. Celibacy was more and more urged. Many ecclesiastics of Milan, rather than separate from their wives, separated from the communion of the church of Rome, and formed separate assemblies in a place called Paterin; hence the origin of the Paterins and Vaudois, well known in the following century. Reformation began in this.

12th Century. An order of monks arose in Palestine that called themselves Carmelites, from mount Carmel, in 1170. Zigabenus published an excellent book against heresy, called the Panoply of Orthodoxy. The cup was denied by Pope Paschal II, Scholastic theology and the traffic of indulgences, and a contest between Popes and Emperors arose. A philosophy prevailed, that enlivened the wit, but did not strengthen the judgement; logical subtilties, scholastic theology, and philosophy founded on Aristotle's hypotheses, barbarous expressions, bombast mystic theology, &c. absurdities took place; the number of the sacraments increased; many separated from the communion of Rome, for gross errors, and formed parties.

The

The Vadois were the most famous from Peter Valdo of Lyons, who in 1140 translated the scripture, and taught purer doctrine. See their confession of faith. These of Piedmont were prior to the 12th century. The Albigenes, from Albi, a town in Guienne, were now charged as heretics, for teaching purer doctrine than the church of Rome. They were also called Brusians, from Peter and Henry Bruys their teachers. Peter was condemned to be burnt, and also many of their people; but being numerous, they were formidable in several countries. A schism with the antipopes was supported by the Emperor 18 years. Crusades against the infidels being over, the council of Lateran, held by Pope Alexander III^d appointed others against the heretics; indulgences were promised to all that would engage in this war, and excommunication was denounced on all that suffered heretics on their estates, or keep any society with them.

13th Century. The King of France differed with the Pope, he loosed the subjects from their allegiance to the King, and laid the kingdom under an interdict, and all divine worship was prohibited. The power of creating abbots and bishops was claimed by the Pope. Visiting the holy sepulchre procured remissions of all sins. The Dominican and Franciscan orders were founded in this century, so called from their founders; the first also erected the dreadful tribunal of the inquisition, which was approved by Pope Innocent, in the 4th council of Lateran 1215, in which transubstantiation was confirmed. This doctrine gave rise to the elevation and adoration of the consecrated host, by Pope Honorius III^d, and the care of preserving it after the celebration of the mass; and they began to deprive the laity of the cup. Pope Urban IVth instituted the feast of the body of Christ, pretending revelations for it. The idolatrous worship of the Mother, and the rosary of the Virgin and her psalter, were current. The debate between the Dominicans and Franciscans about the immaculate conception of the Virgin, the festivals of her nativity, and the sacrament of the body of Christ, vespers and fables of the wandering Jew, and of the chapel of Lerretto, in which the Virgin was born, carried by angels from Palestine to Italy. The orders of Mendicants and Hermites of Augustine arose in this century; about the end of this century Boniface VIIIth celebrated the first jubilee of the Christian church; an invention to fill his treasures by the sale of indulgencies. Joachim, an abbot of Calabria, said the Pope was antichrist, which was a crime his holiness could not pardon. There was a violent persecution of the Vadois and Albigenes. A society called Apostolics arose, and condemned the pride, opulence, tyranny, &c. of the Pope and the clergy; proposing to restore the primitive simplicity, temperance, &c. of Christ and his apostles; in food, dress, houses, &c. they held, that true Christianity consisted in having no proper possessions, but in a community of goods; they applied to the Pope and the church of Rome,

Rome, the titles of antichrist, and the Great Whore of Babylon. They were scattered by persecution.

14th Century. Pope Boniface VIII. appeared the one day in priest's robes, and the other in state robes, and said ecce duo gladii hic, here are two swords, having a drawn sword by him; the pompous processions were in scarlet; he declared every human creature should be subject to the Pope, that it was necessary to salvation to be so. Benedict II. and Clement V. reversed the acts of Boniface against Philip king of France, who was excommunicated by Boniface. There was a schism for 50 years continuance between the parties of Italy and France, about electing Popes of their respective countries. This great western schism destroyed the unity of the Latin church, and placed at its head two rival Popes. The residence of the Popes was removed to Avignon. There was a hot dispute among the Franciscans about the poverty of Christ and his apostles, and between the Scotists and Thomasts, about the doctrines of their founders, the festival of the holy spear and nails, the sacrifice of the mass, adoration of the host, purgatory, satisfaction by penance, &c. arose. The Quietists arose, who said, by having their eyes fixed while they brought their souls to a state of repose, that they saw the uncreated divine light of God with their eyes. The jubilee, but once in a century at first, was now to be once in 50 years, and was so ordered by Clement V. John Wickliff arose in England, whose doctrines, like those of the Vadois and Albigenses, spread over several countries; he first translated the bible into English; he held that Rome was antichrist; he opposed the idolatrous worship of saints and relics, images, indulgencies, clerical celibacy, auricular confession, transubstantiation, &c. his followers are said to be called Lollards, from a German of that name, or rather from a word that signifies chanters, or psalm singers.

15th Century. A general desire of reformation was expressed by the cry both of the people and the fathers in all the councils held in this century; the Roman writers cannot deny that the necessity of it, both in the head and the members, was acknowledged in faith and manners, see the acts of the council of Constance; but the Pope hindered it, lest his avarice should suffer by it. John Huss arose about 100 years after Wickliff, and about 100 years before Luther, and also opposed the Roman corruptions, his doctrines spread through Bohemia, &c. and had many abettors, as Jerom of Prague, &c. and though they had promised he should have a safe journey to the council of Constance, yet the faith was violated, and he was burnt. Like the Vadois and Wickliffites, they were for the sacrament in both kinds. The cup was indulged to the Bohemians for peace, they were therefore called Calixtines. Pope Martine V. promised to call a council for reformation. In 1453, the Greek empire, and Constantinople the royal city, was conquered by the Turks. Jerom of Ferrara, called Rome Babylon, all was sold at it, indulgencies, absolutions, sacraments, &c. The dissenters

dissenters, like those in France after the reformation, took arms, 16th Century. Pope Leo X. sold indulgences from the pains of Purgatory, and for all sins past, present and future, to get money to repair Peter's church at Rome; things were more scandalous than ever before. All the acts of the council of Pisa in 1511, which forbade obedience to Pope Julius II., who said *quantum profuit nobis, hæc fabula Christi*, were condemned. The reformation began in Germany by Luther 1517, in France by Calvin 1529, in Switzerland by Zuinglius 1519, in Scotland by Knox 1560, in Ireland by George Brown, in Holland 1564, in Sweden 1530, in Denmark 1521; the name Protestants was got from a protest at the diet of Spire 1529, the edict of Nantz for toleration given by Henry VIII. 1598, and broken 1685 by Lewis XIVth, to gratify his Courtezan Madam Maintenon, the Paris massacre 1599. The order of the Jesuits by Ignatius Loyola 1540, they were suppressed every where as dangerous, Dr Erskine in his sketches of history and controversy represents them as still dangerous; but it would seem that he can smell Jesuitism at 1000 miles distance, and not antinomianism under his nose. Martin Luther, doctor of divinity, who had during a sickness, an old priest with him, who instructed him in the doctrine of the New Testament, opposed Tetzel, the Pope's Legate, in selling indulgences, which began the reformation.

REFORMATION.

We come now to consider the most remarkable event, next to the propagation of the gospel, and the planting of the Christian church, viz. the reformation and renovation of it; whereby the morning light sprung from a long and darksome night, which was like a resurrection from the dead. We have given some sketches of the rise, progress, and increase of corruption in every age, which gave occasion to a reformation, and rendered it necessary. The enemy began to sow the tares of heresy, schism, libertinism, &c. corruptions even in the apostolic age. The second and third centuries gave birth to prelacy, though for want of the means of growth, and nourishment to support it, it remained in its infant state. The three first ages had more genuine simplicity and native purity. The three following were more corrupt in doctrine by error, in worship by superstition, and in church government by aspiring ambition, affecting pre-eminence and superiority, which increased (*pastorum status peperit papam. alias anti-christum, 2 Thes. ii. 4.*) till pride produced the Pope. Corruption may be said now to have got the dominion, and to go on victoriously, making easy and rapid progress. Darkness increased during the three following centuries, to a dreadful degree, when the reign of gross darkness took place, which continued for three centuries more; viz. till the 13th century;

century; from which time to the reformation, though gloomy, and almost total darkness reigned in the west, yet some beams of light from time to time darted amidst the gloomy darkness, which ushered in the day of reformation.

G R E E K C H U R C H.

In the Christian church there were now three grand divisions, viz. the Greek, the Roman, and the Reformed. We shall first consider wherein they all agree; secondly, wherein they differ, thirdly, point out and refute absurdities.

These three churches, or three parts of the Christian church, agree in the general principles of Christianity, in doctrine, worship and morality. The chief difference lies in additions, not known to the apostles and the primitive church, as will be observed afterwards. For they all agree in the twelve articles of the creed, called the Apostolic creed, as being the summary of the apostles doctrine; though it was begun in the second century, and finished in the fourth. They all agree in the doctrine of the Trinity, some few individuals in each excepted; and consequently, they agree to the other creeds made in defence of it; and therefore they agree as to the supreme object of worship, the offices of the Mediator, and the sanctification of the Spirit. They all agree as to the law of God, and the duties of piety, sobriety and morality; though not in the motives, means and ends, for doing them. They all admit baptism and the Lord's supper; and the first day of the week for the Christian Sabbath, and the Lord's prayer as the pattern of prayer, &c. In the Greek church, antecedent to the reformation, we shall include all but the Roman; it was so called, because it spoke the Greek language, and the Roman or Latin church was so called, because it spoke the Roman or Latin language; though all the bounds of either did not speak these languages, but only the more considerable parts. Antient Greece consisted of the Grecian states in the Peloponessus in Europe, and in the Lesser Asia, &c. but after the conquests of Alexander the Great, the Greek literature was introduced into those nations that belonged to the Greek empire, and were subject to his successors. Antient Greece retained its language, when conquered by the Romans, and subject to them. Therefore in the Roman church we do not include all that became subject to the Roman empire, but only what was called the western empire, after the Roman empire was divided into two. These empires also ceased to have the Greek and Roman languages, for their vernacular languages, after they were conquered by other nations that introduced their own languages, or formed a mixt language, by the mixture of inhabitants, consisting of their old and new masters. But the liturgies, or religious services of these churches, were ordered by the Pope to be retained and performed in their old languages. We ought also to

distinguish between these parts in the Greek church that were conquered by the Turks, Saracens, Moors, Tartars, &c. as Constantinople, the very seat of the eastern empire, antient Greece and Asia were: and those that enjoy religious liberty, and the means of knowledge, as seminaries of learning; the former being deprived of religious liberty, sunk into deep ignorance, or degenerated into gross corruption. The Greek church agrees in most things with either the Roman or reformed; wherein it differs from the one, it agrees with the other. A great many of the corruptions of the church of Rome arose before the schism between it and the Greek church, many of which arose in the east, and these continued in both churches after the division; so that the Greek church has a great many of the gross corruptions of the Latin church; but Pictet, &c. observes, that it is not wholly so corrupt, in either doctrine, or worship, or church-government; though it is sunk into deplorable ignorance and superstition; it agrees with the reformed church, in disowning the Pope, purgatory, images, clerical celibacy, and in administering the sacrament in both kinds. The Greek church holds the scriptures the supreme rule, and the fathers and councils subordinate; they reject absolutions, indulgences, the sacrifice of the mass, procession and adoration of elements, the Popish five sacraments, &c. in all which it differs from the Roman church; but it differs from the reformed church, in using pictures, and though they reject purgatory, they have something resembling it. Like the Mahomedans, they hold that the Holy Ghost proceeds only from the Father, and not from the Son; they eat no blood. None ever ate blood but Pagans, Papists and Protestants, the primitive church and the Greek church still do not; the apostles forbid it as necessary, not as expedient for the time, as is alledged, if it was held sacred, as a type of atoning blood, in hope, it should be held, so as a memorial, gratitude being as strong an obligation as hope, or greater, it has the worst effect on both bodily health and the mind, being inflammatory to both, and putrefactive as all animal food is, creatures that live on it, are cruel and savage. Some Greeks observe both Sabbaths; they use the cross to drive away evil spirits, &c. they hold that pictures of angels and saints may be revered, that they are intercessors for us, and have days dedicated to them; that baptism is essential to salvation; that souls go not to heaven till the resurrection; they keep festivals, as Easter, Lent, &c.

ROMAN CHURCH.

We shall now proceed to consider some of the principal differences between the Roman and reformed churches. The corruptions of the Roman church are so numerous, and many of them are also so ridiculous, that we cannot detain to enumerate them all, as they are almost past reckoning up; we will only point out the principal ones,

ones, as it will be sufficient for the purpose ; we will point out as many, and as great corruptions as gave sufficient cause for separation, since there was no remaining in the communion of that church, without full conformity ; as they were absolutely imposed, and that as fundamental articles of faith, or essential to worship and church-government, and a great many that belong not directly to either of these. As we intend to give a general and pretty full account of Popish corruptions, and not to omit any of importance, we shall proceed methodically, by taking them in classes. We begin with considering their marks of a true church. The four following are the principal.

1st, The church of Rome claims antiquity as belonging to her, for a mark of the true church, viz. that she is the first, or most ancient church, from whence the gospel went forth, and by whose ambassadors, or missionaries, all the world was converted to Christianity. This is a very confident falsehood, for Rome is not the most ancient, or mother-church. The doctrine of the gospel did not proceed from Rome, nor was propagated by missionaries from it, but from Jerusalem, according to the prophecy, Isaiah ii 3. and the commission given by Christ, Luke xxiv 47. Acts i 8 and much more by Paul than by Peter, 1 Cor. xv 10. The first was the great apostle of the Gentiles ; and the Romans being Gentiles, had the prior title to his chair, or to claim him as theirs, as he wrote them an epistle, and was at Rome ; and Jerusalem has the prior title to Peter's chair, and to be the primate's see, as she was the mother-church, if Peter had any prerogative, which he has not. Peter never assumed any superiority, but Paul assumed an authority over him, Gal. ii 11.—The church of Jerusalem, and the Greek church in Asia, Africa and Europe, as Antioch, Alexandria, Athens, Constantinople, Corinth, Ephesus, &c. have a better claim to antiquity than the Roman or Latin church. There were about six or more of the epistles written before that to the Romans ; for neither the psalms, prophecies nor epistles, are arranged in the order in which they were written ; but that to the Romans is put first, being the longest, and containing the fundamental doctrine of the gospel, viz. justification, as its principal topic, being the proper seat of it : and the Roman church made a schism from the Greek church, which never allowed the bishop of Rome's usurped supremacy.

2d, Therefore the church of Rome has no right to claim the title of Catholic, or Universal, which is the second prerogative she claims ; for though she was once possessed of the Protestant churches, and exercised her dominion over them before the reformation, yet she never had any dominion or superiority over the Greek church : and this leads us to consider that question which she thinks unanswerable, Where was your church, or your religion, before Luther ? as the English say to all the reformed, Where was your church government before Calvin ? It is granted, that God always had a church

on earth, more or less visible, though it was sometimes very small, and at other times very obscure. (A church is a religious society, formed for the worship of God, and fellowship with one another in the exercises of religion.) In paradise it consisted only of two persons, which are the fewest that can form a society. In the ark it consisted but of eight.—When Abraham was called it had almost disappeared. It consisted afterwards of his family, and in the families of the succeeding patriarchs. In the New Testament-times, it consisted at first of Christ's family, viz. the twelve apostles, and the seventy disciples that were added to them; and in after times, it was often much oppressed by persecution, (and obliged to sculk and hide) or obscured by corruption. But to come to the countries called Protestant and reformed, we answer, the Christian church was there before Luther. A remnant was preserved still amidst the corruption, Rom ix 27. xi 5. Rev. iii 4. though often much oppressed and scattered, and obscured. It shone forth, however, in the Vadois or Waldenses, Albigenes, Wickliffites, Lollards, Hussites, Culdees, &c. &c. and it is yet in France as it was before the reformation; for there are many Christian societies or Protestants there, though much concealed, till of late, as not above six might be together at divine service. But the true answer is this; The church of Rome has all the essentials and scripture-institutions which Protestants admit only, but she adds others to them. She owns the true Mediator, and sacraments, &c. but adds others to them; now the question and the answer to it are exactly parallel to the following: One who had never seen a minor before, saw one come out of a coal-mine, with his face all besmeared and black, so that he seemed to be a negro; the same man having washed and cleansed his face, recovered his original white complexion. The stranger asked him, Where was your complexion before? he answered, It was where it is yet, and I have only washed off the dirt that covered and besmeared it. So Protestants have only wiped off the pollutions of Popery, and retained the essentials of Christianity, as before. The mark of a true church and a pure one, is to reject all human authorities and inventions in religion, and have no rule but scripture, and if two Bramin, &c. philosophers came to a Christian country, learned Christianity, returned home, taught it, and erected a church according to the scripture pattern, it would certainly be a true church, though a new one.

3d, A third prerogative the church of Rome claims, as a mark of the true church belonging to her, is unity. Whatever degree of unity the church of Rome has, she has no cause to boast of it, as it has been maintained by the most antichristian means, viz. persecution, fire and sword, &c. and, in a word, by the civil, or worldly power, and not by spiritual means, and the divine influence: and this is not the unity of the Spirit, in the bond of Christian peace and brotherly love, being only by constraint and force of arms, and not with Christian liberty. Nor is she possessed of that
unity

unity she boasts of, for she has had great contentions and divisions, as of Popes with antipopes, several at a time, each supported by a party. There was once a schismatic contention that lasted 50 years, and another 28; and the different orders, as the Dominicans, Franciscans, &c. had violent contentions and differences. See bishop Stillingfleet's *Idolatriy of the church of Rome*.

4th. A fourth privilege the church of Rome claims, as a mark of the true church belonging to her, is infallibility, that she cannot err, which I refute thus: That which is infallible, must be unchangeable, for if it changed, it must have been wrong either before or after the change; therefore we have only to examine if the church of Rome has undergone any changes; but it is evident to the world how many changes she has undergone, both in doctrine, as in articles of faith, and in modes of worship, and in multiplying the inferior objects of it, and in church-government, by the addition of new orders of the subjects of it: one Pope and one council condemned what another decreed, &c. See all ecclesiastic histories. But it is argued, that if it be so, then the gates of hell have prevailed. Answer, The gates of hell may prevail more or less, as to corrupt, persecute, oppress or extirpate, partly or totally, the doctrine, faith or worship, to divide or to destroy, from Matth. xxviii 20. it is alledged that as Christ is always with the church, it cannot err, but the churches of Corinth, Galatia and Asia erred fundamentally, even in the apostles days, when they had infallible guides, for the apostles say, their clergy perverted the gospel. If Christ, who is the light and the life, cease to be with the church by his Spirit, she will cease to be really, though she may have a formal being. The seven churches of Asia, &c. are extinct. But the great error or mistake of the church of Rome, lyes in making ordinary pastors, equal to the apostles in gifts, as infallibility, &c. and pretending that every age had miracles or prophecy, (sorceries, divinations, &c.) though not constantly or always; yet that no age was wholly without them: but let them shew if they have the gifts of tongues, healing, &c. They destroy all miracles, as some do all inspiration, by making them common and ordinary, the miracles, as the lame, &c. being healed at a saint's tomb at Paris, were found to be cheats. and a prohibition was erected, *defense de par le Roi, de faire miracles ici*. The king forbids miracles to be wrought here. The inconsistency and blindness of most Protestants is remarkable, in condemning the church of Rome for claiming infallibility, and holding the scripture not a sufficient rule for fulness or clearness, and yet doing the same, by making confessions, that is, holding the scriptures not sufficient, and which they subscribe and swear to as infallible or faultless, and yet to hold none infallible, and impeach the wisdom and goodness of God in his rule, and make themselves wiser than he.

Having thus considered the principal things which the church of Rome claims as peculiar to her, and as marks of the true church,
and

and having shewn that they do not belong to her, we proceed to consider the capital thing in dispute, which is, the authority of the POPE, or the right of supremacy, to which the bishop of Rome pretends over the whole Christian church, as a visible head, or Christ's vicar and vicegerent on earth, and Peter's successor. The hinge on which their argument originally turns here, is Peter's alleged supremacy over the rest of the apostles. This, however, cannot be shown, but the contrary is evident from scripture. The scripture they alledge to support this argument, is Matth. xvi 18, 19. Now, if it is evident from scripture that the rest of the apostles had this power and privilege in common with Peter, then he had no superiority granted him over the rest; but the former is evident from the following texts, in Matth. xviii 18. The key of discipline, or the power of binding and loosing, is here given to the whole church, which can bear no greater restriction than to the church-representative, that is, church-officers, or the teachers and governors of the church. And in John xx 23. the key of discipline, or the power of retaining and forgiving sins, is given to all the apostles. In Rev. xxi 14. the twelve apostles are equally represented as the foundations of the church: but though they planted the church, and propagated Christianity, by converting Jews and Gentiles to the profession of the gospel, and thus brought them into the church, or built it up of them, yet they were but foundations founding, and founded it upon Christ, who is mentioned in scripture as the prime foundation, Isa. xxviii 16. 1 Cor. iii 11. 1 Pet. ii 6, 7. and in Eph. ii 20. both the prophets and apostles are considered as foundations; but Christ is still the primary one, and the chief corner-stone that unites the building. In Matth. xxviii 16. to the end, the same commission, power and authority is given to them all. But the obvious meaning of Matth. xvi 18, 19. seems to be this; This noble confession of thine, that is, the faith thou hast confessed, or, which is the same, this person thou hast confessed to be the Son of God and promised Messiah; or this great article of thy faith in him, is the immoveable foundation on which I will build my church, and the power and policy of satan shall not prevail to swallow it up. And his saying, this rock, is analogous to his saying this temple, John ii 19, 21. which he meant of himself. And the apostles laid this foundation in preaching the gospel. A key denotes power and authority; this was the key of knowledge and discipline to teach and govern the church. How sins are remitted by the church, and how she binds and looses, will be considered afterwards. Peter was not first in Christ, or first called, John, i 40. though he is sometimes first named, as being perhaps the oldest: and in Gal. ii 11. we see Paul reproves him for his misconduct, which shews at least, that he did not acknowledge his superiority or infallibility. The apostles were infallible in doctrine, or in what they taught and wrote by inspiration, but not in practice, Christ only was so. That
Peter

Peter ever was at Rome, and bishop of it, is not agreed among the learned : but it is sufficient for our purpose, that there is no authority for it from scripture ; and though he had been at it, as he was previously at Jerusalem, Antioch and Alexandria, they have a prior title to his chair, and not to allow it to be removed to Rome. In short, the church of Rome has quite mistaken her plan here, for Paul would have suited her purpose greatly better : his conversion was miraculous, and his labours more extensive than all the rest : he wrote the epistle to the Romans, and was at Rome himself, and was the apostle of the Gentiles, and the greatest of all the apostles ; and Peter was the least, as he basely denied Christ.

Thus we have shewn, that the bishop of Rome's claim to any prerogative, as Peter's successor, is vain ; we never find Peter claiming this prerogative above the rest ; and if he was first named, or chosen president it must be on account of his seniority. As for the prelacy of the church of Rome, (the highest order of which is the cardinalship) it will fall under our consideration when treating of it in the Protestant churches. Their monastic orders, mendicants, &c. are too numerous and too absurd to be considered here. Only let it be observed, that monks and hermits mistake the end of coming into the world, which is to promote the good of society, by good offices. They cannot profit God by their piety and devotion, and only profit themselves, by improving their own minds, or bettering their hearts and dispositions ; but this is selfishness, and not social love, Psal. xvi 2, 3. And mendicants, who make choice of poverty, entirely mistake the duties of Christianity and society, as they devote themselves to idleness, and put it out of their power to do good, 2 Thess. iii 10. Acts xx 35.

The reader must still keep the rule in his eye by which we are to proceed, viz. the word of God, from which we have shewn, that the bishop of Rome has no title to be Peter's successor, and that Peter had no superiority over the rest of the apostles. There is no judging any thing without a rule of judgement, for where there is no rule or law, there can be no transgression. It naturally occurs then, to ask the church of Rome, 1st, What is her religion ? 2dly, Wherein is the rule or standard of it contained ? As for the first, she will answer, It is the Christian religion ; and, secondly, That it is contained in the New Testament ; then whatever has no foundation in the New Testament must be a human invention, and an addition of their own introducing a mixture or corruption into the Christian religion.

Being baffled here, they fly to traditions as a subterfuge, and say, that besides the scriptures, the TRADITIONS of the church are to be regarded as a supplementary rule to complete the scriptures ; and for this end they also add some books of the Apocrypha, though the Jewish church never acknowledged it as canonical, nor is it quoted in the New Testament. They also hold, that the scripture receives its authority from the church ; and again reciprocally, the church

church receives its authority from the scripture ; and thus argue in a circle, and involve themselves in strange inconsistencies ; as they do also about the mutual authority of the scripture and traditions, which last they say, Christ delivered to his apostles, not to be committed to writing, but to be communicated orally from one to another ; but at last they wrote them in a book, as the Pharisees did their's ; and hence they are never at a loss to get authority for every thing from tradition, that they cannot get from the scripture, which they alledge is deficient, and an insufficient rule without tradition ; contrary to which we prove from the scripture itself, that it is a perfect rule without unwritten tradition, 2 Tim. iii 16, 17. 2 Pet. i 19. if it were not a perfect rule, it could not make the man of God perfect ; and in Col. ii 8. and Matth. xv 9. human traditions are severely condemned. But if we take tradition in its most extensive sense, then it implies every ordinance given to the church, as the sacraments, and even the scriptures themselves ; as tradition signifies any thing given or delivered ; this is doubtless the meaning of it in 2 Thes. ii 15. for the things contained in the Epistle are called traditions, as well as what the apostle taught there, by preaching. To the same purpose is 2 Tim. ii 2. and the original of 1 Cor. xi 2. and indeed it is blasphemy to impeach the wisdom or goodness of God in alledging that he gave not a perfect and certain rule, if he gave any at all, but left his church to be guided by uncertain tradition. *2dly*, They pretend the scripture is so obscure, that it cannot be understood by the unlearned, 2 Pet. iii 16. Acts viii 31. but we assert, that all things necessary to salvation are clear and easy to be understood by the meanest capacity ; Hab. ii 2. God adapted the scriptures to the capacity of them for whom they were designed. See the fifth rule of interpretation. Both these are held reasons for confessions by Protestants, and they hold these infallible, or perfect and the bible so, without them ; Rome is more consistent.

The knowledge of the original languages is the best human help, as the great Dr Owen observes in his causes, ways and means of understanding the mind of God in his word ; and in his reason of faith, that is, the reason why we believe the scriptures to be the word of God, with a divine faith, or see the internal evidence of revelation aright. He observes that grace, or the supernatural aids of the Spirit, that inspired the scriptures, and speaks in them, is a better help to understand the spiritual and real sense of them, than human learning is, John vi 45. Jer. xxxi 34. 1 John ii 27. literal scripture has but one sense, as was observed in the rule of interpretation. The figurative has two, a near, and a remote ; but heretics will wrest any scripture to their destruction, to make it speak what it never meant. Nothing should be held a term of communion, that is not evident in the New Testament. Whatever is not contained in scripture, expressly or by clear consequence, is no matter of our faith and obedience, and whatever is not plainly so, is not a matter of

of importance to us. The apostles rather published than interpreted the gospel, which they received by inspiration; not that they had no authority to publish or write any thing but what is contained in the 4 gospels, or even what they heard from Christ, as Sherlock on Jude 3. asserts, he and other Socinians in fact reject all the New Testament but the Gospels, unless it be the Acts, and the Epistle of James; the apostles knew not even the nature of Messiah's kingdom, the gospel-dispensation, and far less all the doctrines of it, before the effusion of the Holy Ghost, John xvi 12, 13. Acts i 6. they also interpreted the Old Testament, and found things therein which none could see without inspiration, as the apostle discovers a sense in Abraham's covenant, and blessing which no uninspired interpreter could have found. The Epistles contain the noon-day of the gospel, of which the gospels are but the dawning; see on the beginning of the Christian religion. The scripture is the best interpreter of itself, Acts xxviii 23. The Epistles, and especially Paul's, gave more trouble to Socinians and Papists, than all the rest of the scripture; the doctrines of justification, Christ's divinity and atonement, &c. are clearly taught there, Rom. iii. 24. v 8. Gal. ii 16. Isaiah xlv 23, 24. compared with Phil. ii 10. where Jehovah is rendered Jesus.

The next subterfuge of Papists, to traditions are the dictates of the church, or the decrees of the council of TRENT, (for the fathers and their councils fail them,) it was convoked by the Pope's mandate in 1545, and consisted of his creatures, and was conducted by his Legate to his mind, it sat 18 years in that remote place, in Italy; the decrees of it, are the ultimate decisions in all cases, but they differ about the explication of them. Most of their innovations were but matters of opinion before, which were then established as articles of faith. We have seen when, and by whom several of them had their original; but many of them are of an obscure original, and were privily and gradually introduced; so that the authors of them, and their commencement, are not on record, like the Masoreticks, as is the case with many of the liberal and mechanical arts, and other discoveries. The church of Rome indeed was obliged to make a kind of reformation, of some gross absurdities, that could not abide the light of the reformation, but others they still retained. As not allowing the scriptures to be translated into the language of the people, and thus denying them the use of them, and using the liturgy, or service of the church in an unknown tongue; now this is so palpable an absurdity, that it needs no refutation, as it is contrary to the common sense of mankind to speak in an unknown tongue; one is not instructed by what he does not understand; it is also contrary to express scripture precepts, Col. iv 16. 1 Thes. v 27. 1 Cor. xiv. Acts xvii 11. John v 39. Their argument, that the unlearned would abuse the scripture to their hurt, if they had the use of it, has the same weight against the liberty of using any other thing; many abuse meat and drink to gluttony and drunkenness,

and their eyes to covetousness, voluptuousness, and ambition. Not allowing the church the use of the scripture, is like taking the sun out of the heavens; but the reason they do it is, that the people may not have light to see their absurdities, but be kept in darkness and ignorance, and yield implicit faith and obedience to fallible and corrupt men, who deceive them, to make merchandise of them. The scriptures were given in the language of the people, and the New Testament was not given in the divine language, but in the vulgar one, that is, in the one most commonly known.

1st. The doctrine of justification and grace is dangerously corrupted in the church of Rome; and next to the person, offices, &c. of the Mediator, this is the principal doctrine of the gospel. It was that for which the apostles chiefly contended in the Epistles to the Romans and Galatians, and Luther calls it the article on which the church stands or falls, that is, according as it is preserved pure or corrupted. The Jews, both Infidel, and Christian, and Papists, greatly opposed or corrupted this doctrine. The church of Rome not only dangerously corrupts it, by ascribing it to their own merits, penance, pilgrimages, the merits of the saints, and works of congruo, that deserve grace; and of condigno, (after they have got the grace that was meet to their congruity,) that deserve eternal life; and works of supererogation, that make God a debtor, which is an old doctrine of the Ascetics in the second century, according to their pretended double rule of sanctity, ordinary and extraordinary, viz. precepts and councils. If man had any faculty or power that he did not receive from God, then he would not be obliged to employ it in his service; but he is but a steward of what he possesses, as he has nothing but what he received, having nothing of his own. And though he did every duty required, and did no evil forbidden, yet he would be but an unprofitable servant, Luke xvii 10. but the case is otherwise, 1 Kings viii 46. Eccl. vii 20. Rom. iii 23. James iii 2. Justification is that which the professors of all religions, Pagan, Mahomedan, Jewish and Christian, by their various methods of religious worship, and exercises of devotion, chiefly sought after, viz. how to obtain pardon and acceptance with God, being sensible they had offended. But justification is not only corrupted as to the means and matter of it, but also as to the nature of it, as they confound it with sanctification, which is like confounding heaven with earth; and distresses or distracts the weak and tender conscience, by making them measure their justification by their sanctification, or mistake the one for the other, by holding justification to consist in the renovation of the mind; they say faith may be alone, it is so in Antinomians, Gal. v 6. ii 16. but if assent justified, devils have it, the Socinian faith is obedience, but none are justified till they believe, faith is that by which we receive Christ's righteousness and not it, as Arminians say, the act of believing is imputed, it is not for what is in us, or done by us, that we are justified. Inherent righteousness is not perfect, Tit. iii 5. Acts xxvi 28. 1 Cor. i 30. Phil.

Phil. iii 8, 9. &c. whereas justification is an external act, compleated at once; but sanctification is a work, and is imperfect during this life, being only perfected at death. See the most excellent definition of them, on these questions, in the Assembly's shorter catechism, and the scriptures there quoted.

2dly, The church of Rome holds, that baptism regenerates and removes original sin, inherent and imputed, or both guilt and pollution, and thus both merits and purifies, contrary to experience and undeniable facts; for, first, many that are baptized die before they are capable of actual sin, which must therefore be by virtue of original sin, as death came only by sin, Rom. v 12. vi 23. for though man was made naturally capable of mortality, as his body consists of parts that were capable of separation, or a dissolution, yet, by the promised favour or grace, he would have been immortal had he not sinned; and none die but in consequence of sin, or the punishment of it. Secondly, Many that are baptized, when they become moral agents, or capable to distinguish between good and evil, shew their corruption of nature, that they are in the gall of bitterness, and bond of iniquity.

3dly, Their distinction of sins into mortal, and venial, which can be atoned for by themselves, or the merits of the saints, or expiated by the pains of purgatory, is dangerous; as if any sin of its own nature were not mortal, and deserved eternal death, Gal. iii 10. Indeed the apostle John speaks of mortal sins, but in another sense. 1 John v 16. he there seems to allude to these sins that had no sacrifice appointed for them by the law. The sacrifice was the typical atonement, the emblem of the great propitiatory sacrifice and real atonement; the sacrifice, therefore died in place of the sinner, having his sins typically transferred on it, and thus bore his iniquity; but as to those sins for which no sacrifice was appointed, the sinner was said to bear his iniquity, and die, Lev. xxiv 15. xx 17. Numb. ix 13. The following are examples of these sins, and of the commands of which they are transgressions: 1st, Deut. xiii 10. xvii 5. 2d, Exod. xxii 20. 3d, Lev. xxiv 16. 4th, Numb. xv 35. 5th, Exod. xxi 15. Lev. xx 9. 6th, Lev. xxiv 17. 7th, Lev. xx 10, 13, 19. Numb. xv 30. Heb. x 26. 1 John iii 9. Ingratitude and treachery are the greatest of all crimes. Atheism idolatry, blasphemy, Sabbath breaking, being sacrilegious, being the time for religion, and if no time be left for it, there can be no religion; rebellion against rightful superiors; murder, adultery, robbery are to be punished by the civil magistrates, and these are not persecution; Christ neither absolved nor condemned the woman taken in adultery, it was a trap to ensnare him to judge in civil matters. But it must be observed of all these sins, that it was only such as were committed wilfully, and not by ignorance, accident, or surprise, &c. that they were thus mortal; and any sin committed in this manner is also mortal in the apostle's sense, Numb. xv 30. Heb. x 26. The sin
against

against the Holy Ghost was also a wilful sin as to its quality and circumstances ; but as to its kind, seems to have consisted in ascribing the miracles Christ did by the divine Spirit to the agency or power of an evil spirit, out of mere malice, though they were perfectly certain of the contrary, Matth. xii 28. Mark iii 30. and therefore could only be committed during Christ's personal ministry on earth, according to the opinion of the most eminent divines. Many divines and commentators of note, seem very ignorantly and absurdly to confound Matth. xii 28. Heb. x 26. 1 John v 16. and explain the one by the other. In the two latter it is evident, by the terms used, that the apostle alludes to the above-mentioned ; and if David and the Gentile converts obtained pardon, these were extraordinary instances, and it was by extraordinary means used to bring them to repentance ; the first by a prophet, the others by apostles and miracles : and many of the Gentiles were greatly ignorant of the heinousness of these sins mentioned, 1 Cor. vi 9. but few even of these that should teach others seem to know these things, or to read and consider the laws of God contained in the Pentateuch, and only summed up in the ten commands ; and seem to look on the Old Testament, or, at least, on the five books of Moses, as of no force now, and say, such a thing was under the old law, or the law of Moses, as if all the laws of Moses were only ceremonial, and ceased to be of force under the gospel : but moral laws are of eternal and unalterable obligation ; and the rule to know whether they are moral or ceremonial, is to consider, whether the things required or forbidden are duties or sins now, as idolatry, blasphemy, murder, adultery, &c. But it is argued, that, under the gospel-dispensation, grace and forgiveness abounds more than under the law, or Old Testament-dispensation, and that there is forgiveness for all sins, if sincerely repented of ; but then it is not considered that the author of pardon is also the author of repentance, Acts v. 31 xi 18. 2 Tim. ii 25. Heb. xii 16. He, indeed, has inseparably connected pardon and repentance, and to whom he gives the one he gives the other. But instead of greater indulgence to sin by the gospel than the law, it is just the contrary, as under that darker dispensation sins were less aggravated, and polygamy winked at. This would make the gospel the ministry of sin to encourage it. There are indeed remarkable instances of the conversion of notorious sinners recorded by some, as Doddridge's conversion of Gardiner, and Burnet's conversion of Rochester, &c. As to the latter, however, the bishop does not seem to be certain. But, says a greater divine, the conversion of an aged sinner is the wonder of an age, yea, and that age is the wonder of ages, Jer. xiii 23. Weak minds delight in the marvellous, and pious minds in such wonders. It is more analogous to reason and scripture, that God will keep his people from such snares. 1 John iii 9. is explained by 1 John v 16. Miracles and extraordinary events are not the privilege of ordinary times. Some may think, that these mortal sins were punished only with temporal death,

death, but then they were driven away in their wickedness; and others may think, that this was rather to be considered as a civil, or political, or, in the Rabinic sense, a judicial punishment of them, as state-crimes: because they hold that idolatry was thus punished as rebellion against the civil magistrates, as under their theocracy God was their King. The call of the gospel to Heathens in ignorance, was to all, different from Heb. vi. the design of the gospel was not to make Christians worse than others, by giving liberty to sin, but the contrary, Rom. vi. James ii. they are not good works that are not commanded, what is not of faith is sin, supererogation is useless to add or diminish, Deut. iv. 2.

Some governments among the reformed churches punished adultery with death, and there is an act of the British parliament in force against it, and many heathens punished it with death, See Rols's history. The primitive church had not the civil power of life and death over persons, but it excluded adulterers for ever from the communion of the church, which was an ecclesiastical death, no tears or intreaties could gain readmission. The evidence of repentance consists in restitution, or reparation of the injury done; but there can be nothing such performed for the breach of the sixth command, as the life taken away cannot be restored. Therefore, says the apostle, 1 John iii. 15. in one instance reparation can be made for the breach of the seventh command, Deut. xxii. 28. In other instances there can be no restitution, as adultery, incest, and all unnatural lusts, and therefore death was inflicted. The best regulated Pagans, who had only the light and law of nature to guide them, acted according to the written law in Deut. xxii. 28. Lev. xx. 10. which shews, that both the law of nature and the written law are from the same author, as in this natural and supernatural light agreed, Rom. ii. 14, 15.

4th. The doctrine of the church of Rome is dangerously corrupted concerning the pardon of sin, and repentance the mean of it, by substituting penance, in a great measure, in place of it, and particularly in granting exemption from that penance to be purchased by money, not considering that repentance is absolutely necessary in order to obtain pardon, as no sin can be actually pardoned till it be actually repented of. Repentance is the reparation of an injury done, undoing what was done amiss, or making restitution. Without reparation there can be no remission and salvation, therefore there must either be restitution or damnation, Repentance regards either God or man, according as sins are committed against either the first or second table of the law. Sins against the first table of the law are more directly and immediately committed against God. Repentance towards God consists in ceasing to do evil, and learning to do well, (from a change of heart proceeds this change of life,) and also doubling diligence in time to come. This is the proper meaning of redeeming the time. Thus Paul laboured

laboured more abundantly than all the apostles, and built up the church much faster than he pulled it down. Sins against the second table of the law, that are more immediately and directly against man, require restitution, as essential to true repentance, being the only true mark, evidence, or fruit of a change of heart. We observed, that reparation cannot be made for the breach of the sixth command, and that it can be made in one instance only for the breach of the seventh, and is enjoined by the law of God, Deut. xx 28. or if the father utterly refused to give his daughter, she being wholly in his power, and at his disposal, then a dowry or subsistence was to be given her, which was some kind of reparation or compensation, Exod. xxii 16, 17. Actual repentance for the breach of the eighth command, consists in restoring what was taken away, or the equivalent, whether by direct or indirect theft, as fraud, deceit, extortion, oppression, &c. Repentance does not consist in fasting and praying only, or in church-censures, as some imagine; that is but deceiving one's self, and the world, and a solemn mockery of God, if there be no reparation. Can any be said consistently with common sense to repent, who still retain their neighbour's property unjustly, and do not restore it? It is plain they are not truly sorry for it, even though they may wish they had not done it, and more especially if they intend to go on in the same practices. Nay, they are not truly humbled for their sins, nor alarmed of the danger of them, who are not willing to do whatever is commanded, however it may be contrary to their honour or interest, or natural sense, Luke xix 8. Acts ix 6.

The fathers, from whom I have collected these sentiments concerning sin and repentance, were very particular with regard to the mode of restitution. If the person wronged be dead, restitution is to be made to the next heir; if no heir, is to be found, it is to be dedicated to the service of God and religion, or bestowed in donations of charity to the poor. They who have riches should consider how they were acquired, if they retain and possess what was gotten unjustly, it is like restituters and thieves, the gain of iniquity is accursed. The civil laws of modern nations, that profess revealed religion, and engage thereby to walk according to the law of God therein contained, are very inconsistent and unjust, in taking away life for theft, &c. Nothing one can steal can be equivalent to his life, though he should steal the whole world, and run away with it on his back: but, according to the law of God, if he has squandered away what he took and has not wherewith to make reparation, he should be sold for it; and this is still granting him his life, and he should restore so many fold as the circumstances of the aggravations require, Exod. xxii. But yet no law can properly be said to be too severe, if it was known before it was transgressed; for, as a great divine says concerning those that complain eternal punishments are too severe, none complain of it but those for whom they were not severe enough to keep them from them.

Eliazar Bar Ifaiah, a late Jewish convert to Christianity, produces evidences of the Trinity, and the Messiah's being come, from the Old Testament, and the Rabins expositions of it, and shews the true meaning of *holem* and *hed*, rendered eternal and everlasting, that separately they signify as long as the nature of the thing can admit. The servant, who got his ear bored to serve forever at his desire, could serve only during his life, or till the jubilee, when all things were redressed, servants freed, debts discharged, mortgaged lands, &c. restored to their primary owners, &c. and the Jewish dispensation could continue only till Messiah came, though its ordinances are said to be forever. The everlasting hills are to abide till their period, like the Jewish state, till a better succeed, when the earth will be purified by fire; when applied to God, they denote without end, as his nature and being endure forever, and also when applied to a future state, as it has no succession, when joined together as the Greek *aionos*, *aionon*, or the adjective *aionios* they denote endless duration; but what determines the eternity of future misery to the wicked, is the sentence of the supreme judge in the account of the last judgement, Matth. xxv. and last, where the same word is used in the original, for the extent of the happiness of the good, and misery of the bad; shewing they are equal; the rational account of it consistent with scripture and philosophy is, that figurative language is used to represent spiritual and eternal things, as light, life, melody, &c. denotes happiness; darkness, death, mourning, fire, chains or imprisonment, denote misery; as in proportion to the means neglected to preserve health, and the folly, as dissipation, &c. used to produce diseases, must be the loss of health and soundness of body, and the pains and shattered state of it by diseases, so the state of the mind with regard to the neglect of virtue and the duties of piety, the social and personal ones, and the opposite vices is in the same proportion, the kingdom of heaven is in the mind, in righteousness peace and joy unspeakable, which no outward enjoyment can give, nor any outward evil take away, holiness or purity and happiness: and sin or vice and misery are so inseparable, as cause and effect, the sun and light, fire and heat, divine justice renders to all their due, for benefits or injuries done to men, &c. Gratitude, fidelity, and obedience, or the contrary respecting God; the pains of mind surpass the pains of sense, the gout, though like a hot iron piercing flesh and bone, is but a faint image of the anguish, terrors, racks, tortors and torments of a guilty mind; horror and remorse are the bitterest passions, a wounded spirit who can bear, Prov, xviii 14. See the design of creation, p. 56. Bad dispositions are the furies of the mind spoken of by Pagans. This life is the seed time for eternity, and as every one sows so will he reap; as youthful folly renders old age miserable, morality and religion are the interest of the individual, and the bond of society, and would be practised for their own utility by all possessing the exercise of reason and common sense,

though

though there were neither a providence nor a future state. Mankind are naturally friends said the philosopher, and what has ignorantly and falsely been called the state of nature, wherein all are said to be in opposition to one another, by war, robbery, &c. as they have different interests in different ranks, is foreign to nature, reason and humanity, the social virtues, and duties are needed by the wants and weakness of infancy, old age, &c. Hobbs. said the strong, had a right to rob the weak because they were stronger, but the philosopher said, for that reason they should protect the weak from danger of wild beasts, aid and assist them. Beasts of prey, as the lion and the eagle, are of a different species from the gentle and harmless, as the lamb and the dove; there are no such opposite and contrary varieties of the same species as among the human kind, where there are the most harmless and inoffensive, and the most cruel beasts of prey.

Sparing the life of a murderer is adopting his crime. There are various ways whereby we can be partakers of other men's sins, and thereby must partake of their punishments; as by enticing, advising or compelling to sin, supporting and defending it, as some barristers or pleaders do for their clients, by court craft, or law game; or by not hindering sin if we can, or leading others to it by our example, &c. Guilt does not divide, but it multiplies. If a hundred men be all engaged in committing one murder, they are all equally guilty as if only one had done it. Restitution for the breach of the ninth command is more difficult than for the foregoing, as a falsehood once spread cannot be easily stopped or recalled. Indeed it is seldom possible, unless it be done immediately before it spread. Evil speaking against man consists in lying alone, either directly, or indirectly, by magnifying and misrepresenting, or making things worse than they are; for the truth can never be evil, and it is doing one no injury to say the truth, and only wicked persons fear it. On account of the difficulty of reparation here, and the baseness of this most common vice, attacking one behind his back, or in his absence, so that he has no means to defend himself; and as it is by one's character only that he can have commerce with society, and live in it, a good name or reputation being dearer than life, on these accounts lying is branded as the worst of crimes, (as it is turning light to darkness;) and a particular denunciation is made against liars, Rev. xxi 8. John viii 44.

It is observed, that the Roman doctors usually translate repentance, penance; and to practise or perform repentance is to do penance; by which they mean great severities inflicted on the body, as whipping, or wounding themselves, &c. cruelties, or severe fastings, or pilgrimages, which is not the mortifying of evil appetities and dispositions, and crucifying the lusts, corrupt affections, passions and desires, which the apostles prescribe. It may kill the body, but not the lusts, and serve to nourish spiritual pride, Luke xviii 12. Committing cruelties on the body is a breach of the sixth command. An

eminent

eminent physician and divine; indeed, prescribed fasting and exercise for purity and health of body, and fasting and prayer (which is exercise of mind) for the same qualities of mind; but it is subservient to that purpose only to a certain degree. Penance can never merit or procure atonement for sin; it is not repairing the injury done by it to God or man; it is only a false delusive peace that it procures. Their doctrine of supererogation proceeds from the most deplorable ignorance, pride and vanity, as was observed before.

Their doctrine of the merits of the apostles, saints and martyrs, that the church has in keeping to dispose of to those that need them, is another dangerous delusion to fill the Pope's coffers; if these excelled others, or had more grace to bear greater sufferings, persecution, martyrdom, &c. they were greater debtors to free grace; and as grace is a degree of glory, or the beginning of it, so that they differ not in kind but in degree, they are capable of higher degrees of glory, 2 Cor. iii 5. 1 Cor. iv 4, 7. James iii 2. This is also derogatory to the merits of Christ, as if they were not sufficient, or as if he did not bestow them freely, or as if they would not be indebted to him for them.

5thly, Confession to a priest is another way to a false peace, James v 16. if we have offended, or injured one another, confession or acknowledgment is a part of repentance; and when God alone is offended, confession ought to be to him alone for secret sins of either omission or commission, that no scandal be given to society; confession is to be made to the party offended, and forgiveness asked, and to desire them to pray God for it, as Abimelech did Abraham. Here it is to be observed, that no sin against either God or man can be actually forgiven till it be actually repented of. God forgives none but those that repent; and man is not bound to do it, as it would encourage sin, and the repetition of injuries. There may perhaps be two exceptions, first, when one knows of an enemy dying, he should forgive him before he die; and none ought to die without forgiving his enemies. But indeed persons should apply to their spiritual guides, and experienced saints, for solution of doubts or cases of conscience, which will lead them to discover some secret sins to them.

6thly, But their most dangerous doctrines about sin are these of absolution and indulgences, and thus dispensing with the divine law, which perfectly answers the character given of the man of sin, 2 Thes. ii 4. and they will not only give absolution for the most horrid crimes, but also hold them highly meritorious, if in their stile it be for the good of the church, as destroying heretics, even though they be parents, Rom. iii 8. Matth. xvi 19. John xx 23. can be understood only declaratively, authoritatively in the name of Christ, as his ambassadors, and by commission from him, solemnly declaring pardon to the true penitent, and in the exercise of church-discipline, or that power derived from the king and head of the church,

which he hath committed to church-officers, to excommunicate and exclude the impenitent and disobedient from the privileges and communion of the church: And this excluding the scandalous, and admitting the penitent, is the binding and loosing on earth which shall be ratified in heaven. The yearly confessions and absolutions, some of which have been obtained by money, are dangerous delusions, to lull conscience asleep in security, or a false persuasion of peace.

The word ABSOLUTION, in the primitive and Protestant churches, is used to signify, that the delinquent is set free from church censure, and received again into the communion of the church, and the participation of the ordinances and privileges of it, and thus freed from their state of scandal; and if their profession of repentance be sincere, they obtain also forgiveness of God. When the Jews accused Christ of blasphemy in forgiving sins, which none could do but God, and thereby assuming God's prerogative, he removed diseases, the effects of them, and thereby shewed he had power to forgive them. No man but Alexander the Great, the Pope and his clergy, ever pretended to forgive sins, for we never find the apostles doing it; but let Papists remove the effects of them, as our Saviour did, and then the world will be convinced they can pardon it. But some of them, being now ashamed of such a practice, assert, that they only solemnly declare, that the confessors obtain forgiveness, if they sincerely repent of their sins they have confessed.

Their doctrine of indulgencies is yet more dreadful, giving the licentious a liberty to do what they please, contrary to both law and gospel, 1 John iii 4. Rom. vi 1. and even making vice virtue, if for the good of their church, as was observed before. This is what it is morally impossible for God to do, and makes the succession of Popes answer the character given of the man of sin, 2 Thes. ii 4. Indulgence and penance in the primitive church meant the relaxing a part of the usual discipline to one that was more cast down than ordinary, and increasing it to the hardened and obstinate who were disobedient to the church, Luke x 16. But Popery metamorphosed or perverted almost all things, and turned them upside down. Their fast of Lent is a yearly penance, in which they pretend to imitate our Saviour's forty days fast in the wilderness; herein they shew the most deplorable ignorance and misunderstanding; for we are not to imitate his mediatorial or miraculous acts, of which his fasting forty days was one; we are to imitate only his moral actions; but they generally feast as well then as at any other time of the year, by using fish instead of flesh, a more libidinous diet; nor will the pretence, that since the Gaderene's swine run all into the sea, make swine fish ever after; its a mere absurdity, to call abstaining from flesh, a partial fast, or low diet. However, keeping Lent, *i. e.* low diet, properly, longer or shorter in the year, might tend to promote health of body, and the growth of religion, if not used

in that mistaken notion. Their Friday's fasts have more appearance of propriety, Gal. iv 10. Col. ii 16.

7thly, The doctrine of the sacraments is also dangerously corrupted in the church of Rome, both by additions to the true ones, and adding false ones. They make them essentially necessary to salvation; whereas, it is not so much the want, as the wilful neglect of the ordinances and means of salvation, which God hath appointed, that constitutes the danger. Deists and profligates, that wilfully neglect, or reject and despise the gospel, and the ordinances or means of salvation therein appointed, are indeed without excuse, Heb. ii 3. This doctrine of the necessity of baptism is accompanied with another, viz. that the external performance of duties, or *opus operatum*, as they call it, is sufficient; contrary to 1 Tim. iv 8. as of old, it was not the excellency of the sacrifice, but the disposition of the offerer, that God valued; without suitable dispositions, and a suitable conversation, the sacrifices were declared to be an abomination, Isaiah i. They also hold, that the sacraments confer grace of themselves; and that the intention of the priest is necessary to the right administration of them. That the sacraments, and other ordinances, have no virtue of themselves, or from him that administers them, is evident from this undeniable fact, that if it were so, all that have the ordinances dispensed by a good man would be equally benefited, whereas some profit by them, and others not. It is therefore evident, that the benefit must depend, not on them, or the intention of the administrator, but on the divine blessing, and the right preparation for, and improvement of them, by those that attend them, 1 Cor. iii 6, 7. 1 Pet. iii 21. therefore neither the ordinances nor administrators confer grace. As they make baptism absolutely necessary to salvation, they authorize laics, and even midwives to do it in some cases. What horrid sacrilege and profanity! Christ gave the power of dispensing the sacraments to all rightly called to preach the word, and only to such, extraordinary or ordinary, Eph. iv 11. 1 Cor. xiv 35. and children that die unbaptized, they send to some place they call Limbus, nobody knows where, if in God's creation, where there is neither happiness nor misery; but their middle states will fall under consideration afterwards.

The word baptism signifies the application of water by sprinkling, or any other way, as we will see afterwards; but to the element of water, they add chrism or oil, salt, spittle, and the cross, &c. without foundation from scripture or the Apostolic church, and they anoint the senses and members, as in Extreme-unction, being the inlets and instruments of sin. Vain emblems, and superstitions of human device, corrupting the purity of divine institutions, Mat. xv 9. Rev. xxii 18. But their corruptions of the Lord's supper are yet greater, first, by asserting, that the elements of bread and wine have their substance changed into the real body and blood of Christ, by consecration; and thus a wafer god is created by the
benediction

benediction of a priest, and worshipped by them; as it is wafers they use instead of bread, contrary to the scripture institution and example. This doctrine is contrary to the testimony of the senses, reason, philosophy, the scripture, and the nature of a sacrament. First, it is contrary to the senses, as they inform us it is still bread and wine, as it was before; and if we cannot credit our senses then we have no evidence of our Saviour's miracles, or resurrection, or even of his person; then there is an end to all moral evidence; we see, feel, taste and smell, that there is no transubstantiation. One would suppose that it and the unknown tongue, like the stage, dancing, gaming, &c. were trials to see how many fools could be found. Their new invented philosophy, that a substance may be changed, and its accidents still remain, is another palpable absurdity, unknown to true philosophers, and is rather like magic, than philosophy. Secondly, This doctrine is contrary to reason and true philosophy; that a body which is limited in its nature, can be in heaven and on earth, and in as many places as the sacrament is dispensed in at the same time. Thirdly, It is contrary to scripture, which asserts, that the heavens must contain Christ's body till the time of the restitution of all things. Fourthly, It is contrary to the nature of a sacrament, which consists of a sign, and a thing signified; for if they become one and the same, it ceases to be a sacrament; then it is not a memorial, for that is a remembrance of something absent, but it ceases to be so, when the thing is present. A philosopher says, if one tell me he believes transubstantiation, I am sure he is either a knave or an idiot, if he does so he is an idiot, if he says it, and does not he is a knave, the case is the same as to speaking and hearing an unknown tongue: That the Pyrrhonists, bishop Berkely, Hume, &c. were knaves or idiots, is evident, in believing contrary to their senses, and writing books when they believe there were none to read them; Papists do much the same, for they suppose their readers unable to read, else they will know from Deists and impartial historians the Popish falsehoods. This is the capital absurdity in the Roman church. Though they will not allow this to be figurative, but take it literally, yet they are obliged to admit of a figure in one thing, for they own, that by drinking the cup, is meant the wine in the cup; the like figure is used 1 Cor. x 4. John xv 1. x 1. when the Jews took literally his telling them of the eating his flesh, and drinking his blood, John vi 50. and were shocked at it, he told them, that it would not profit them though they should do it literally. But by the eating, &c. is meant, receiving the benefits procured by the bruising of his body, and shedding his blood, viz the life he procured, by taking on him the human nature, and suffering death in it for us; and he is spiritually present to the souls of believers in his ordinances, and feasts them with the food of life the heavenly manna; he is the light of the world, and the life of men in his ordinances. When he instituted the supper, his body was not broken, nor his blood shed; but they cannot mean

it of his real body, but one like it, or a multiplication of it. The supper is sacramentally or symbolically his body and blood. The consecrated wafer, which they call mass, they carry about in procession, and worship it which is idolatry, and pretend to offer it up a sacrifice for sins. Christ did not offer his sacrifice twice, first, when he instituted the supper, and secondly, on the cross; this would be contrary to Heb. x 10, 14. but their practice would be offering it often. Christ was the only priest that could offer his sacrifice on the only altar before-mentioned; and the supper is a commemoration of his sacrifice, or a feast upon it, or in memorial of it; and the virtue of his sacrifice reached to the beginning of the world as well as to the end of it; therefore he is called the Lamb slain from the beginning of the world, as he was typically so in the sacrifices; moral effects may be before their causes, Heb. iv 3. Rev. xiii 8. Lastly, they divide and half the sacrament, giving the people only one half, by denying them the cup; contrary to the express words of the institution, where the cup is several times mentioned; and as it were on purpose to prevent this practice, it is said, Drink ye all of it; and it is evident, that the apostle, 1 Cor. xi. is addressing the laity. This practice of depriving the laity of the cup is contrary to the practice of the primitive and the Greek church, which administered it in both kinds; if the shedding of his blood was necessary, as well as the breaking of his body, then the cup is necessary, as the symbol of it, as well as the other.

The church of Rome adds other five sacraments to these, viz. confirmation, penance, extreme unction, orders, matrimony.

In order to settle this matter, two things must be considered, *1st*, the institution, *2^{dly}*, the parts of a sacrament. *1st*, A sacrament is an ordinance instituted by Christ; none but the head of the church could institute sacraments, as none but he could confer the benefits thereby signified, without which they are but empty signs; they are not bare tests of our profession, but signs and seals of the covenant of grace, marriage is an ordinance of the law of nature, and should be done by the civil magistrates, it profanes the church to publish or do it therein, and would bastardise Jews, Pagans and Mahomedans. But there are no more sacraments than two instituted by him. *2^{dly}*, As to the parts of a sacrament, it consists of matter and form; the matter in baptism is water, and the form applying it in the name of, &c. repeating the words of the institution. But none of the Popish sacraments have any sensible matter but extreme unction; it has oil, but then it was not instituted by Christ, and it was used only as a medicine, James v 14. their sophistry about metaphysical matter, that comes not under the cognizance of the senses, as that in penance, the contrition is the matter; and in marriage, the consent of parties, is too absurd and ridiculous to deserve notice. What the Greeks call mysteries, the Latins rendered sacrament; but then, in the common acceptation of the word, all mysteries are not sacraments; the Vulgate renders Eph. v 32. a grand sacrament,

sacrament, where it is evident, from the scope of the place, or analogy of the text, that the apostle is there speaking of the mystical union of Christ and believers, and comparing it to that of husband and wife.

8th, As the church of Rome adds other sacraments to the true ones, so she also adds other Mediators to the true one. The scripture tells us, there is one God and one Mediator between God and man, 1 Tim. ii 5. To which they reply, that they own but one Mediator of redemption, but more of intercession. This point we shall examine with more attention, as it is less obvious, and more ready to be mistaken than others. It is true, that the apostle enjoins intercession for all men, 1 Tim. ii 1. and that the saints on earth intercede or pray for one another; but this is not like Christ's intercession, for his intercession is founded on his oblation, or atonement, and therefore he asks nothing but what he purchased; but the saints have no merit to plead upon for either themselves or others; they cannot therefore be said to intercede in the sense Christ does. But the Papists doctrine of their superior merits above what was needful for themselves, is the foundation of their mistake here; and they even laid more stress on the Virgin Mother's intercession than Christ's, and formerly prayed her to command her Son; though, being ashamed of it now, they use a softer expression; but she had no authority over him as to his mediatorial acts, and those of his divine power; and he rebuked her sharply when she interfered as to these, though she only signified the need of exhibiting his divine power, John ii 3. But the chief question is, Whether the glorified state of the saints in heaven admits of a sense of our case? Though they interceded for us on earth, they were then members of the same society, and it was in some sort interceding for themselves, because the saints are of mutual benefit to one another. Communion means not only a common interest, but a communication of benefits, as the gifts of instruction, knowledge, &c. and, being in the same situation, they had a sympathetic feeling of our wants, &c. But in heaven, the case is quite altered with them; they are in a different state, and it is perhaps not competent either to them or angels to pray for us; though the angels, being messengers sent to guard the faithful, learn thereby much from the church, yea, and are said to rejoice at the conversion of sinners, Luke xv 10. Eph. iii 10. yet the scripture says, the saints are ignorant of us, Isa. lxiii 16. And though the benevolence of angels and saints in heaven may be greater than of saints on earth, yet that does not imply the consequence they draw from it. A saint or angel, which can be but in one place at a time, could not hear saints praying to them from many distant places at the same time; and to alledge they know our state by revelation or inspiration, implies strange absurdities; as that God constitutes them mediators, and, for that end, reveals what is necessary for them to know; and all this derogates from the honour of the true Mediator, as if his merits and intercession were not sufficient;

ficient ; which implies blasphemy, contrary to the whole tenor of the scripture, which declares him an all-sufficient Saviour. But the matter is determined at once by this reason, that there is no foundation for it in scripture ; and making additions to scripture institutions is called setting up altars besides God's, as it were to rival him in wisdom ; but he will never accept of what he does not appoint, but severely condemns. From this notion of the intercession of saints and angels proceeds that practice of giving them adoration or worship. They call this *DULFIA*, or an inferor kind of worship, or a half worship ; but it is only an inferior kind of idolatry, Col. ii 18. Rev. xxii 9. We are told, indeed, in the Old Testament, that the patriarch worshipped the angel that appeared, or payed him homage or respect ; and if that be religious worship, it seems to be contradicted by these texts in the New Testament. But it is acknowledged by all, that the angel or messenger of the covenant, is an appellation given to Christ ; and therefore when we read of worship given the angel, it can be understood only of him who is the uncreated Angel of the covenant. But the Papists use a grosser worship and adoration than that of angels and saints, viz. that of pictures, images, the crucifix, and relics of saints, &c. and frame images of God himself, all contrary to the letter of the second command, and other scriptures, Deut. xvi 22. iv 12, 15, 16, 18, 23, 25. The Greek church worshipped painted, not carved images and relics, as having a divine power in them, but only omnipotence and omniscience are the objects of worship, with infinite goodness and wisdom, Rom. i 20. Exod. xxxii 21. Acts xvii 29. 1 Kings xii. Eccles ix 5. Papists generally leave out the second command out of their books, because it condemns them ; though some do yet worse, by trying to wrest it. They that leave it out divide the tenth into two, to make up the number, and make the coveting a man's wife a different command from coveting his goods. The worshipping of God by images, and the invocation of saints, though they may seem not to be direct idolatry, but superstition wearing an idolatrous form, yet they surely are not inferior to the worship given to the calf by the Israelites, which is called idolatry ; and their pretending to have the brazen serpent, and to have found the cross, spear, &c. are all fables, 2 Kings xviii 4. Turbervil, page 58 says, the whole church of Israel did not err, for the Levites worshipped not the golden calf, and that the disciples did not err in mistaking, &c. at his resurrection, contrary to Exod. xxxii. Acts i 6. Page 59 he says, the church's authority and traditions is the touchstone, and not the dead letter, viz. the scripture ; the church hath authority from the scripture, and the contrary.

9th, The doctrine of purgatory is another gross corruption ; this is borrowed from Paganism, like many others of their corruptions, but they wrest some scriptures to support it, as 1 Pet. iii 19. We shall examine this text by the rules of interpretation : It is evident, from the analogy of the text, that the spirit by which Christ went
and

and preached to the spirits in prison, was that spirit which quickened his body, and raised him from the dead ; now that was not his soul or human spirit, but the divine Spirit, for only the divine power can raise the dead ; that almighty power, which gave life at first, only can restore it ; by this spirit he went and preached by the ministry of Noah. The long-suffering of God waited in the days of Noah 120 years, for so long did he preach repentance and righteousness to that wicked and disobedient generation, whose spirits were now in the prison of hell ; he preached not only by his words, but by his actions, in preparing a refuge for himself and family from the flood : nor will this place serve to prove LIMBUS PATRUM, for the fathers were not in a prison, but in heaven, Luke xvi 25. The Greek church, thought the soul goes not to heaven till the resurrection, nor the wicked to hell : The Socinians hold that the soul sleeps, or is not conscious of its existence till then, and that there is no resurrection of the wicked, but annihilation ; then there would be no purgatory, Rev. xiv 13.

Some of the ancients thought that Christ's soul, after death, went to the infernal regions, and conquered the devil in his own dominions, and spoiled him of his prey ; but it is not said they were brought out of prison. They also interpret 1 Cor. iii 12. of the corruptions of venial sins, and of the fire of purgatory ; but it is plain from the analogy of the text, that good and bad doctrines are there meant ; the fire is also metaphorically to be understood of some severe trial of persecution, or the destruction of Jerusalem, or rather the day of judgement. He that holds the true foundation Christ, but yet builds a superstitious superstructure, having the true foundation, he will endure, but yet with difficulty and danger, as one that breaks through the flames when his house is on fire, and will lose all his labour of human inventions, &c. superstitions in religion. As gold endures the fire, and the dross is consumed, so the divine institutions he holds will endure, but the human will not. Thus we see, that there is no foundation from the scriptures they alledge to support that doctrine ; but though we find no such doctrine in the scripture, we will find it elsewhere ; for it is the current notion of the Greeks and Romans. and other Heathens, as all who are conversant in their authors will see. Virgil gives the following account of it, *Æneid* vi ver. 740.

Spirits that are clogged by noxious bodies, blunted by earth-born material sickly dying members, from this union and incumbance, are subjected to various passions, as grief, joy, fear, desire ; and being shut up in a dark and gloomy prison, lose sight of their native skies ; nay, even when with the last beams of light, their life is gone, yet not every ill, nor all corporeal stains, are quite removed from these unhappy beings ; and it is absolutely unavoidable, that many vicious habits, which have long grown up with the soul, should be strangely riveted therein ; therefore are they afflicted with pains, and pay the penalty of their former ills. Some,
hung

hung on high, are spread out to whiten in the empty wind; in others, the guilt not done away, is washed out in the watery abyfs, or burnt away in fire. We have each of us his dæmon, from whom we fuffer, till length of time has done away the inherent ftain, and hath left celestial reason, that fpark of heavenly fire, pure from all irregular paffions in the foul, in its original purity and brightnefs, fimple and unmixed; then are they conveyed into elyſium, and they who are the happy few poſſeſs the fields of bliſs. Thus we fee their chaſtiſements are ſuppoſed to be of three kinds, according to the nature of the ftains and pollutions with which the fouls were infected. If their ftains were more ſlight and ſuperficial, they were bleached away in the wind, or waſhed out in the water, but theſe of a deeper dye were burnt out by fire; all theſe are purifying, and uſed as emblems of moral purity. As the ghoſts of the dead are ſuppoſed to haunt and diſturb the living from whom they ſuffered injuries, ſo here they are ſaid to ſuffer puniſhments by dæmons or manes, fiends and furies; but the tormenting dæmons of the other world are the ſtings and remorse of conſcience.

N. B. When the foul leaves the body, it loſes the appetites and deſires for its enjoyments; as when one loſes ſight or hearing, he loſes the deſire for ſounds and colours; but how the material elements of air, water, and fire, can purify immaterial ſpirits is a problem.

The ſcripture ſpeaks only of two places for departed ſpirits after death, viz. heaven and hell, and the ſociety of God and angels, or of devils. And as for the middle region, or purgatory, it is not to be found in God's creation; but by means of this fable they can have what money they pleaſe, as it would be a mortal fin for any to retain a farthing and leave their friends in purgatory; it is the richeſt fund the church poſſeſſes. As for the ſtories of putting into the coffin a candle to ſee, a hammer to knock at the door, and a fixpence to pay the porter, and praying them ſo far out for ſo much, and thus procuring their release by degrees, as the head, ſhoulders, &c. I ſhall paſs them over. Repentance is the true purgatory. The fathers, with their fertile fancies, allegorized the penitent's ſtate of mind, repreſenting it as a place, which may perhaps have induced the Papiſts to take their allegory as a real representation; they repreſented it as a dark ſubterraneous vault, or deep cavern under ground, in which they were tortured on a wheel and rack, and ſcorched with fire; repreſenting thereby the ſtings of remorse, the rack and anguiſh of a guilty conſcience, the horrors of divine wrath, and the curſe of the fiery law preſent before them. And in like manner, the poet perſonifies repentance:

She, in a doleful thorny arbour ſat,
Weeping alone her miſerable ſtate;
Her eyes would ſeem diſolv'd in briny tears,
Which flowing forth, water'd the tender graſs.

D d

Repentance

Repentance is an emetic to the mind, making it vomit up the deadly poison it swallowed down. Affliction is another purgatory, to purify the mind from sensual affections, and earthly vanities; it shewed the wisest of men the vanity of all earthly enjoyments, that its pleasures, riches, honours, pomp and glory, &c. can afford no comfort in time of greatest need, in distress, old age, and at death. Every youth should read the book of Ecclesiastes every week, as an antidote against the snares of the world; it is the true natural philosophy. Death is also another purgatory, though only for the body; which will be purified by death and the resurrection, from the dregs of earthly dross, and such gross materials, as flesh and blood; and will not thereafter be subject to dull and heavy hours of sleep, or hunger, thirst, weariness, the seeds of diseases, decay, old age and death; but be pure and transparent like the light, and shine like the sun, and flourish in immortal vigour and youth, Matth. xiii 43. 1 Cor. xv 50. Phil. iii 21. All sins are remitted in justification, either virtually or actually; and they are actually pardoned, when actually repented of, and there is a final absolution, by a particular judgment of every one at death; and a public judicial acquittance in the day of judgement. Matth. xii 32. is either to be understood in the same sense as Heb. ii 5. signifying the gospel dispensation, which was yet to come when Christ was on earth; or it is a proverbial phrase, as the Syriac scholiast observes, like the examples he gives: They that labour under a disease of the tongue cannot be cured, neither in this world nor in that to come. To the same purpose are the following phrases, He spoke neither good nor bad, *i. e.* nothing; Neither on the right hand nor on the left, *i. e.* no where. And this text must be explained by the supreme rule of interpretation, the analogy of faith, or scripture-doctrine; and there is no countenance for remission after this life any where. The Jews had imbibed many notions from the Heathen philosophers, particularly the Platonic; and though Judas Maccabeus had such a notion as praying for the dead, as the Apocrypha is not of the canon, it is nothing to the purpose. The scripture speaks of an immediate transition from this world to either heaven or hell, and knows no such middle state as purgatory, Luke xvi 22, 23. 2 Cor. v 8. Phil. i 23.

I apprehend that I have now considered the chief absurdities of Popery. I shall soon conclude this subject, lest I weary the reader. As for their vows of celibacy, if they unite chastity with them, they are more like the celestial state, Matth. xxii 30. and it is questioned, if Gen. i 28. ix 1. be now in force, as the earth is so replenished with men, that they are destroying one another by wars and oppression, seizing one another's properties by violence; so that it is a question if such a vow be unlawful now, that it were therefore better to break it than to keep it: and as clerical celibacy is not a precept, but a council of the church, to keep them free of worldly cares and affairs, it is highly praise-worthy, if it be not im-

posed

posed and made a law by custom. Though Paul had no wife, yet all the apostles were not so, for it is certain Peter had one, Matth. viii 14. and it is no where said he put her away, as they alledge. Paul commends celibacy, 1 Cor. vii. especially in time of persecution, when they had no certain dwelling-place, but he does not command it; but the Arabian proverb is good, *Melius est uxorem ducere, quam uri in concupiscentia.*

10th, As to the other heresy, viz. not keeping faith with heretics, which made them utterly unfit for commerce or society with any but those of their own profession. Though worldly business and religion be different things, yet they thus confounded them, and by this principle they committed perjury, in breaking oaths, persecution, murder, &c. as of John Huss, &c. In this, and many other things, they acted directly contrary to the command of God, 1 Pet. ii 12. Rom. xiii 1. The Israelites kept faith with the Gibeonites, though they were imposed on by them; but they are not willing now to own that this was ever an article. Popery is a mixture of all religions, and has some things more absurd than any religion. Purgatory is from the Pagans, as has been already observed. *LIMEUS INFANTUM* is the Mahomedan araf. They have four subterranean, or infernal regions, viz. hell, purgatory, the limb of infants, and the limb of the fathers, that died before Christ arose and ascended to heaven, to lead the way to them.

The canonized saints and angel-mediators, and the duleia worship given them, are analogous to the demons, or heroes, &c. inferior deities and idolatries of the Heathens. See Gale's Court of the Gentiles, Mosheim's church history, &c. or like the Israelites worshipping the Lord together with the golden calf in the wilderness, and Jeroboam and the ten tribes worshipping the calves. They gave the Virgin a higher degree of worship than the rest, which they call *hyperdulia*, and say, that it is only the Heathen idolatry that is condemned in scripture, and that idols are images of what is not, so the image of God, &c. are not idols. They give images a relative worship, and kiss them. Turbervil, page 282, says, the whole church obeyed the Pope before Luther, he says, Calvin owns it was a custom for 1300 years to pray for the dead. Instit. b. 3. c. 5. par. 10. But he says, though Papists object that it was a custom, &c. they have the testimony of no author, and though they had, it is useless without scripture; nothing more is needful than common sense to see the absurdities of Popery, as the unknown tongue, &c. Their sacrifice of the mass, festivals, altar, holy places, musical instruments, &c. are analogous to the Jewish ceremonies that are abolished, Col. ii 8, 16. Gal. iv 10. v 1. Heb. x 10, 14. Pardon-ing sin is assuming God's prerogative, and giving indulgences to commit sin, even parricide, if for the interest of their church; and also holding it a high virtue, is making vice virtue, and virtue vice, and disannulling the eternal law, which God cannot do, 2 Thess. ii 4.

Heathens

Heathens are so shocked at transubstantiation, that their philosophers hold Christians the most absurd monsters in the world, to eat the God they worship. Hence the story of the Pope in his travels through the inferior regions, being denied access to the palace of Pluto by the porter, lest he that eat his god above might eat the devil below. Popery is a novelty, the most of its absurdities were but matters of opinion before the council of Trent, which made them articles of faith in 1545; and the first bishop of Rome that obtained the title of Pope, was Boniface III. about 606. Christianity is 600 years older than Popery. It has as great impositions as the story of Bell and the Dragon, in the Apocrypha.

In the days of yore there lived a tyrant called Procrustes, he thought himself to be of a proper stature, and measured all men by his standard; those that were shorter he stretched to his full length, and cut off the feet and legs of such as were longer. Popery takes away the liberty of the exercise of private judgment, and requires implicit faith and blind obedience to the church, as if the Pope were God, and therefore lord of the conscience; he denies mankind the use of their senses and reason, and requires them to act contrary to them. That apology will not serve at the last judgement, that though they acted contrary to their senses and reason, and the word of God, they are not accountable for it, but the church that required them to do so: every man must give account for himself, and therefore should judge for himself, 2 Cor. v 10. Col ii 18. 1 Cor. xi 13. It was observed before, that no person, church or nation, is allowed to be a judge in their own cause, for they would justify themselves and condemn their opposites, Prov. xviii 17. The Jews have strictly observed the conduct of Christians in all ages, and they are equally averse and opposite to all parties, and therefore are the most neutral and unexceptionable judges; and they declare, they can never join the Christian church while there is idolatry in it, for they abhor it above all crimes, and say of every calamity that befalls them, that there is a part of the punishment of their first idolatry, the golden calf in it. They abhor Popish idolatry, and their female god. However, it is probable, that as mankind become more and more enlightened by the progress of learning and knowledge, that the darkness of Popery will disappear: it seems to be doing so gradually; persecution and the inquisition, the most infernal wickedness are mostly gone: the Pope has lost his temporal power and supremacy over princes, and is confined to ecclesiastical matters; and what is most strange, most Papists now disdain to be called by his name, which was once their glory, so that he will soon be reckoned satan's vicar and vicegerent, and not Christ's. They now begin to disown many of their absurdities, as absolution, not keeping faith with heretics, &c. being ashamed of them. The principal concern that any have with the religion of others, is to know what effect it has on their temper and conduct in society, for they

they cannot have good principles who have a bad life and conversation, the tree is known by its fruits, Matt. vii 16. xii 33. And whatever the principles of any may be, yet they are not so bad as those of a worse temper and conduct, that profess the best principles; some parties shock all others by their temper and dealings with others, being unfit for any society but their own, but we can aver that these of the Roman church are among the best members of society in Britain and its colonies.

REFORMED CHURCH.

We come now to consider the reformation, and the Protestant church, which the church of Rome brands with the odious epithets of heresy and schism; 1st, the Protestant doctrine, they call a new doctrine, and heresy, though, as Calvin observes, in the dedication of his Institutions to the French King, there is nothing new in it, (but to these to whom Christ and the gospel are new,) being the doctrine of Christ and his apostles; and therefore as the reformers were bringing no new doctrine, but only restoring the old and true one, they needed no extraordinary mission or miracles to confirm it; though they may indeed be reckoned evangelists, as Calvin observes, for the great works they did, of restoring the gospel; which, considering the opposition they had to struggle with, was an extraordinary work, countenanced and carried on by providence. 2^{dly}, They brand the separation from their communion with the odious epithet of schism; and declare, that as the Protestants have cut themselves off from the union and communion of their church, which they hold to be the only Catholic true church, they are like a member cut off from the body, or a branch cut off from the vine, which must wither and perish. Schism, we grant, is a dangerous error, or, as a certain Protestant calls it a damnable sin. Error in doctrine, or superstition in worship, are but like diseases in the body, but schism rents, or tears it to pieces, and thus by renting it, is the destruction of it. That the great apostle is of this mind, is clear from his exhortations to the Jewish and Gentile converts, to unity and forbearance, and particularly from the first Epistle to the Corinthians. The Corinthians had then fundamental errors in doctrine, in denying the resurrection, and gross immorality in practice, without discipline exercised, and they also associate with idolaters at their feasts; yet the thing he first and principally condemns is schism, 1 Cor. i 10. See Boston's Sermons on it, shewing the evil and danger of schism. It is indeed the most dangerous thing, as it prevents reformation by destruction. For divisions, in either the church or civil society, is the ready way to destruction; and the political rule of an enemy is, divide, and you will overcome and destroy. A kingdom divided against itself cannot stand. If the parties fight against, and devour one another, they save that trouble to the common enemy,

my. But the next question to be considered is, what schism is. It is a causeless separation, or a separation without sufficient cause. A division without a difference in religious matters, or in the constitution of a church, viz. in doctrine, worship, or church-government, (which however unaccountable, is sometimes the case,) is evidently a total schism: But a division or separation without a sufficient cause, is also a schism; and what a sufficient cause is, Turretine, the standard of controversy among the reformed, determines. He declares, that error in doctrine, gross corruption, or idolatry in worship, and tyranny in church-government, are just causes of separation; but then he explains what degree of these he means, that it is not for a light or lesser error in doctrine that separation is to be made, but for destructive capital errors, that strike at the heart of salvation, and the foundation of faith. And for corruption in worship, it is not for light superstition, but gross superstition, or manifest idolatry; and as to corruption in discipline, it is not for some disorder, or acts of tyranny, but cruel, oppressive tyranny continued in, and intolerable persecution, both bodily and spiritual, that a secession is to be made. And he asserts, that a person cannot have God for his Father in heaven, that doth not acknowledge the church for his mother on earth; nor can he have union with the head, that despises and withdraws from communion with the members of the body of Christ: and though some errors be favoured in a church, if they be not fundamental as to saving faith and holiness; and tho' there be some vain superstitious rites in her worship, if they be tolerable, and do not deprave the conscience; and though in government, or the administration of discipline, some sins or defect take place, yet we cannot presently make a separation, without an unjust and rash schism, *prima disputatio*, S. 11, 12. And Calamy, another famous Calvinistic divine, gives it as a rule, to keep communion with all those churches with whom Christ keeps communion: if we forsake the communion of a church that Christ has not forsaken, he will forsake us. (Preface to his *Godly man's Ark*.) Shields, another famous Calvinistic divine, on church-communion, observes, that total separation from a church, or a minister, is equal to the highest church-censure; and he also observes, that there was no warrant to separate from any church mentioned in scripture; tho' the Jewish church, in our Saviour's days, and these of Corinth, Galatia, and the seven churches of Asia, for a time, were very corrupt; and all that was required of the godly, by the prophets, was not to join the idolaters in their corruptions and defections, but to join them in the worship of the true God at the temple. The faults of our fellow-worshippers cannot hurt us, or having communion with sinners, if not in sin; communion in a wrong way, or in a right way on sinful terms, must be interpreted and understood by the rules of these great authors; what degree of error there is in the way, or in the terms. There are just two texts that require separation, 2 Cor.

vi 17. Rev.

vi 17. Rev. xviii 4. the one is from Heathen idolaters, and the other is from Babylon, or something as bad, as it literally was, for tyranny and idolatry.

Thus I have given all the strength to the argument against schism that it can have, or that the Papists can require; as I would always give the antagonists full justice, or every advantage they can justly claim a title to; and if a cause cannot stand its ground, when it gets nothing but strict justice, I would give it up as wrong; but every cause has a title to a fair hearing, and the greatest criminal has a title to fair and impartial justice. To condemn unheard or unjudged, is the proverbial character of a certain place, noted thereby for injustice. The next thing to be considered is, whether or not the reformation was attended with a schism by the Protestants; for that it was not attended with heresy, is plain, unless the Bible, which is the rule of orthodoxy, be reckoned heresy; for what are called Protestant, or rather Puritan principles, are to reject every thing in religion that has no foundation in scripture. Calvin, who was a great lawyer, and is generally reckoned a solid judicious divine, considering the evil and danger of schism, and how it was viewed by the chief of the fathers, as Jerom, Augustin, &c. was sorely distressed about separating from the church of Rome, and would not have done it, unless he had been driven to this dilemma, that he must either do it, or conform to them in all things. Had he been allowed to teach the doctrine, and perform the worship that was agreeable to the word of God, and his own conscience, he would not have separated from it; but that liberty and forbearance which the apostle recommends to the Jewish and Gentile converts to exercise, and not impose any thing on one another, was not to be enjoyed; for he must either teach their doctrine and worship as they do, with both transubstantiation and the unknown tongue, &c. or he could not remain in their communion; and as the church of Rome had made a schism from the true doctrine and worship of the gospel, and imposed her corruptions on all her members, as a term of communion, separation could be made from her without schism. The authors on this subject are almost numberless; all the reformers wrote on it, and all polemical authors. For a full view of it, see Luther, Calvin, the Preservatives against Popery, and Morning exercises against it, Chillingworth's Religion of Protestants, Stillingfleet's Grounds of the Protestant Religion, Fowns on Christ's three Offices, Pool's Nollity of the Romish Faith, Tillotson's Sermons, Gavin's Master-key to Popery, (he was a late convert from it,) Owen's chambers of imagery in the church of Rome, Turretine, Pictet, &c. On the Popish side, see Bellarmine, their most learned extensive, and liberal writer, and who states the arguments comparatively fair; and instead of all the above, see Amesius, Bellarminus enervatus for answer to him. But what gives the church of Rome the greatest advantage against Protestants is their own divisions and intestine discords, with which she upbraids them, as well

as with separating from her communion, being distracted into endless divisions and parties, that do nothing but perpetually contradict and plague one another. And it is a maxim, that opposite parties cannot all be right, but they may all be wrong. They have neither united with the Greek church, which is also in opposition to popery, nor maintained union among themselves. Nothing has so much prevented the progress of the reformation, as the divisions and contending parties of Protestants, and made ignorant Papists say of them, as certain Heathen ambassadors said of Christians of old, being sent to enquire of Christians about their religion, and finding them contending and disputing with one another, they returned and said, that the Christians were not agreed among themselves what their religion was. It cannot be denied that this is a scandal to Protestants; it stumbles the serious and well meaning, confirms the bad in scoffing at religion, and destroys the weak, Rom. xiv 15. The worst are always the most rigid, and condemn others most, as papists, and some small sectaries unchurch all others, and as prelatists do Presbyterians, they independents, &c. the methodists in Scotland, &c. and puritans in England resemble the primitive church most, having most of the marks of Christ's disciples. Nothing fetters the mind like superstition, with bigotry and party spirit. Christ forsook not the ordinances of God in the Jewish church, tho' as corrupt as any.

We cannot dissemble the sorrow here which we expressed at the first view of the contentions and divisions that arose among Christians, viz. between the Jewish and Gentile converts; but yet, upon a strict survey of the matter, we will find, that Papists totally misrepresent Protestants here; for the different parties of Protestants are not opposite or contrary to one another, as they alledge, at least they all agree in opposition to the Pope. Luther and Calvin agreed in forty points, and differed but in one, the manner of Christ's presence in the sacrament. They all agree in doctrine, for their articles, creeds, confessions, &c. are all for substance the same; and this is a great matter, that they agree in the articles of faith, and rules of practice. But an objection arises here, Why do they use any other standard or rule of doctrine than the scriptures, when they condemn the church of Rome for making traditions, &c. the church, and her canons, and decrees, as the articles of the council of Trent a rule? If they make human compositions and authorities a standard, because the church approves and establishes them, or composes them, is not this making the church, and not the scriptures, the infallible rule? which is the very thing they condemn in the church of Rome, as being the sum and substance of the difference between them. Rome is more consistent in the two fundamental articles then, &c. as they hold all men fallible, and yet their confessions are infallible, and the scripture as a compleat rule, without tradition, and yet use confessions for a rule, West. confession, ch. xx. God alone is Lord of the conscience, which

which is not bound by the doctrines of men beside the word, shorter cat. q. 2. The word of God is the only rule, Math. xxiii 9. 10. 1 Cor. vii 23 Gal ii 4. 5. Making human compositions and systems standards and canons, or rules of faith, to be subscribed and sworn to, is certainly making the church infallible, which is the very error of the church of Rome; see p: 172. and Protestants involve themselves in a contradiction here, and a circle worse than that of the church of Rome; for they hold that all men, and all churches and councils, are fallible, and yet they declare that their confessions are without error; now, upon their own principles, there must be errors in them, though they do not see them. But, to be short, it were certainly better to collect the sum of their articles of faith and rules of practice from the literal scriptures, and intimate in the preface that they take these, just as they are expressed, according to the fifth rule of interpretation. The worthy Mr Warden has compiled the best confession that ever the world saw, viz. his scripture system of divinity, in which he equally displays genius and judgment; but if they think that the expressions of the church, or of uninspired men, are more plain, clear and explicit and proper than scripture-expressions, then this is granting what the Deists contend for. It is the greatest blunder that ever was made in any age of the church, to make human compositions rules of faith, or standards of doctrine, &c. Were there nothing such as these, there would be nothing but one Christian church; but these are the partition walls that divide it into different departments; and not only every established church, but almost every little society erects one of these, or adds it to former ones, and lay more stress on these than the book of God. Thus the Tridentine articles made the church of Rome, the liturgy rubrick, &c. make that of England, the West. confession makes that of Scotland, &c.

A certain serious Christian, who determined to read no human writing, far less subscribe or swear to them, having a child to be baptized, desired a pastor of one party to do it; he asked him if he agreed to his articles? he told him, he knew nothing about them; why then he could not get his child baptized. He tried another, and the event was the same; as the good man told them he knew none of their terms of communion, as he read no book but the Bible, nor would he qualify to any of their communions but to the Bible only; and though they all owned he knew the scripture, and was a sincere Christian, yet none of them could give him church-privileges on their own terms. Thus true Christians that belong to the alone church of Christ, are shut out of all churches and communions of human establishment, or formation. A certain church indeed requires only every one's confession at admission, in their own words, and compares it with the scriptures, to see if it is agreeable to them. And a certain church that admit none into their communion who are not of the West. confession principles, yet account it sacrilege,

or profane superstition, to subscribe any human composition. In a word, human writings may be useful to read, but they are hurtful when made standards of doctrine, articles of faith, or rules of conscience or conduct. But to return to the prior point: The Protestant churches agree in rejecting traditions and the Apocrypha.

2dly, They agree in worship, as to the object of it, and only have some circumstantial differences in the mode of performing it; they all own but one Mediator, and two sacraments. Their chief difference is in church-government, which is more an external ecclesiastical difference; not so much affecting the laity, and the doctrine, or worship they attend. We shall consider, 1st, the different establishments, and then the different churches that dissent from them. The reformed churches are generally distinguished into Lutheran and Calvinist, so called from these two great heads of the reformation; only the English established church cannot be wholly reduced to either of them: she is Calvinistic in her doctrine, she is partly Lutheran in her church-government, but far more hierarchical, and she is partly Lutheran and Calvinistic in her worship; but also far exceeds them in attachment to forms, &c. The Scotch church is Calvinistic in her doctrine and church-government, and was formerly so in her worship, viz. in the first period of the reformation, and is yet partly so. It is observed, that all the reformed churches, both at home and abroad, have a liturgy, or forms of public prayers, administration of the sacraments, &c. but Scotland; and she had one in the first period of the reformation, which goes yet by the name of John Knox's liturgy, the great Scots reformer; but none of them arbitrarily imposed a liturgy to be universally and constantly used, but England; but left it to the discretion and choice of pastors to use it at pleasure, as they found it expedient for them. To have such a form of public worship and divine service is useful for beginners at least, to see the daily course and order, if they have not occasion to use it. Scotland indeed has a pretty large directory; but to impose a liturgy to be constantly used by all, to the neglect of using their own gifts for the edification of themselves and others, is contrary to the design of divine worship, and checking the progress of devotion.

PRAYER.

We shall consider the arguments for and against the use of forms, but it must be previously observed, that it is only with regard to social worship that this contrast takes place; as for individual persons, in their private or secret devotions, if they are not sensible what are their mercies, for which they should give thanks, what are their wants of which they need to ask the supply, and what their sins are they need to implore the pardon of, and what the evils are to which they are most incident; or in the apostle's words, what are the sins that most easily beset them, and the temptations, snares

and

and dangers, to which from their situation they are most exposed, they must be void of understanding, and cannot be considered as rational thinking beings. Mental prayer, or the devotion of the heart, consists in a constant sense of mercies, wants, sins, dangers, &c. and is a continual prayer. No set forms can answer the progress of Christian life and experience, difference of circumstances, and events of providence, either with regard to personal devotion, or social worship; therefore a devout heart is the best monitor; and one of the fathers informs us, that the primitive Christians and churches had no other monitor but their hearts. I know it is argued, that prayer is needless, as it cannot move God to alter his purpose, to do what he did not design, nor can we give him any information. To this it is answered, that the chief design of prayer is not to influence God, but ourselves. Giving thanks for our mercies is expressing our sense of them, so as to impress that sense of gratitude on our own minds, to make us live suitable. Asking the supply of our wants, tends to impress on our minds a sense of our dependence on the goodness of God, trust in him, and resignation to his will. Confessing our sins, tends to impress our minds with a sense of the evil and danger of them, so as to guard us against sin, and to make us fit objects for pardon. More particularly, when we pray, Our Father, &c. it tends to impress our minds with a sense of the love, compassion and goodness of God, and with confidence in him as a father, and also with benevolence to others, as children of the same father, to promote their welfare, and with veneration for his Majesty and greatness, as in heaven. When we say, Hallowed be thy name, thy kingdom come, thy will be done, we do not mean to put God in mind of the affairs of his glory and kingdom, or of doing what pleases him, or that he will alter his purpose, &c. but we mean to impress our minds with a sense of his holiness, to engage us to be holy, and to promote the interests of his kingdom by diligence in duty, and patience in tribulation, &c. When we pray for the fall of antichrist, and Satan's kingdom, we mean to impress ourselves with a sense of the evil and danger of them, so as to guard us against them. When we pray, Give us our daily bread, we mean not to be fed by miracles, but to excite ourselves to a diligent use of the means of subsistence in pursuing business, with a dependence on the divine blessing and favour for success. When we pray, Forgive, &c. we mean to impress our minds with a sense of the evil of sin, so as to repent of it, and abstain from it, and forgive those that have trespassed against us when they repent, and thereby render ourselves the fitter objects of the divine forgiveness. When we pray, Lead us not into temptation, we mean to impress our minds with a sense of watchfulness against all opportunities and temptations to sin. When we say, Thine is the kingdom, we mean not to give God information, but to impress our minds with a sense of God's all-sufficiency, omnipotency and excellence, to engage our minds to trust, reverence and obedience, &c.

From

From this rational view of the design of prayer, it appears how contradictory and absurd their conduct is, who pray and do not endeavour, or perhaps do not intend to act consistently with their prayers; who pray, Lead us not into temptation, and yet run into it; who pray for pardon of the sin they do not intend to forsake; who speak or pray to this purpose, Forgive me this sin, but I nevertheless design to repeat it first opportunity.—Forgive me my trespasses as I forgive, &c. *i. e.* pour out vengeance on me, for I wish to do that on my enemies.

Three things concur to form prayer aright.

1st, The gift, or the capacity of thinking, and expressing one's self.

2^{dly}, The grace, or a sense of the things prayed for, as gratitude for mercies, we give thanks for, and sorrow for sins confessed, &c. or if this be called the proper affection or disposition, it is to the same purpose.

3^{dly}, The spirit of prayer, or supernatural aid, and the divine influence from the hearer and object of prayer, as an evidence of acceptance in duty.

The divine influence only can excite our affections to pray aright, (the Heathens were sensible of this,) and these prayers that are performed by his influence or dictates, will be answered; it is an earnest evidence or pledge of the return of such requests. There is this difference betwixt personal and social prayer; that in the first one attends particularly to his own private circumstances and case; but in social prayer, the one who is the speaker, must consider and attend to the general circumstances of the rest, that is, of mankind, and adapt himself thereto; and not to his own particular circumstances in extempore prayer. Though this kind of prayer is more animating than the other, yet it has its disadvantages; the speaker may sometimes be more attentive to invent what may entertain the hearers, than intent on true devotion himself; and the hearers not so much intent on true devotion, as waiting with curiosity to hear what comes next, expecting to be entertained with it; and therefore are more sily said to be hearing than praying, or united in heart, offering up their joint requests, accompanying the one called the mouth with the desires he expresses, or consenting with the heart to what he expresses with the mouth. The Jews called the minister of the synagogue, the angel of the people, when presenting their requests in prayer to God; and the angel of God to the people in bringing his message to them when preaching; prayer was therefore held to be the most sacred solemn part of worship, being an immediate address to God and the exercise of communion with him; a great divine calls it the breathing of a Christian, or of one born again; the flight of the soul ascending to the presence of God on the wings of faith and love; strong desires and devout affections; the key of paradise, or if that epithet belongs properly to Christ, the key of his treasures; the prayer performed in the exercise of the faith of the operation of his Spirit obtains all its requests, as

they

they are dictated by the Spirit. Forms of prayer have their advantages, as being known before; all consists in composing the mind to perform devoutly, or offer them up in sincerity. But the same form always repeated, besides not suiting new circumstances, becomes cold and languid. Though children in years or understanding should use forms, rather than pour forth indecent expressions, or use uncouth metaphors in social prayer, that may disturb the devotion of others. Metaphors indeed naturally and unavoidably introduce themselves into our language, and mix with our discourses, but they should be natural and easy in religious exercises. Dr Watts little treatise on prayer, which is without forms, is the best prayer-book yet published, and should be perused by every one. The liturgy is a childish composition, being taken from the mass-book that was composed in times of ignorance and superstition, when the mind was in a state of childhood, the tossing it over, in running hither and thither, and not reading it in the order of arrangement, is the strangest confusion, like that of the noise, or clatter of the people reading alternately, to those that see not the place. The priest and the clerk should only read thus, and the people say amen with them.

For the benefit of literary tyros, I shall insert a sample of a Latin prayer, as it was conceived in that language, I could not transfuse the genius of it into English. I find the same difficulty to do so with the French, &c. The genius of any thing is evaporated and lost in translating it from its original, but doubly so from the eastern languages into any other.

Magne gubernator mundi, numen tuum summa dignum est reverentia, quoniam conditor rerum tu es omnium & conservator, bonitate sapientia ac potentia pollens, panes quibus vescimur, vestimenta quibus induimur, auræ vitales quas haurimus, libertas paxque lumen sanitasque salusque, quibus fruimur, dextræ tuæ benignæ munera sunt larga, grates tibi agimus quam plurimas maximas pro tantis totque beneficiis in nos quotidie collatis nil merentes nisi pœnas pro delictis, sed gratiam tibi præ omnibus habemus, propter evangelium gratiæ tuæ nobis in salutem datum, per Jesum Christum justitiæ spemque unicam nostram, Filium unigenitum donum ineffabile tuum, piaculum pro hominum peccatis traditum, ut Deum erga nos redderet placatum, legis præcepta implendo, ejusque pœnas subeundo, vice nostra, & nos a peccati servitute pollutione & reatu redimeret, & ab omni iniquitate liberaret, propter quam, legis maledictioni iræque futuræ & suppliciis interminatis, obnoxii sumus. Faxis almæ pater ut vera fide & resipiscentia imbuti, omne peccatum odio habeamus, & studio bonorum operum accensi in nominis tui gloriam honorem & laudem semper vivamus, ut vita æterna cum gloriæ corona & luce voluptatum jucunda, gaudiis cunctis impleta in regno cœlesti tandem fruamur, cantica semper nova, gaudii laudis & gratiarum actionis voce hilari lætaque cantantes, lætitiæ fluvios de vultu tuo fere-

serenissimo, clarissimo, splendidissimo & fulgentissimo, promanantes affatim haurientes, gaudiis fummis, omnibus amœnis & jucundis in felicitatis cœlestis beatitudine & splendore semper fruentes, ubi corpus hoc pigrum mortale nostrum redintegratum terrenisque omnibus repurgatum immortale reddetur, supra astra, solis instar fulgoris semper refulgens, regione illa ubi nec morbus, nec fames, nec sitis, nec iners somnus, nec ærumna, nec mœstitia, nec dolor, nec moeror, nec luctus, nec lethale ullum, sed vita, vis, et vigor, semper florebunt, valebunt, vigebuntque, ubi fatigare desinent improbi, et malis lassati in æternum quiescant, omni labore et dolore soluti, lachrimis cunctis ab oculis omnibus deterfis, ubi pura majestas tua lumine puro cœlicolis puris se videri dabit. Pater misericordiarum, gratia tua semper nobis præsto sit, ut muniis nobis mandatis, diligentia, cura, et bona fide fungamur, sicut rationem reddituri coram judice supremo, et in omnibus omni tempore agamus, quod morituri agere vellemus, in tui conspectu nos esse semper reminiscentes, nocteisque diesque cujus oculis tenebræ nullæ nec mortis umbra abscondere possunt. Casibus duris et malis implicatos velut morbo vel dolore, servitute vel paupertate, vel alio quocunque malo corporis, vel mentis, vel conditionis commiserari et sublevare digneris; pauperes terrestrium bonorum gratiæ et fidei donis locupletes sint, et hereditatis spectiore in cœlis bene stabiliti, animas suas patientia et tranquillitate possideant, et beata omnia futura prospicientes gaudeo majore gaudeant. Divites et fausti miseris succurrere discant, quod debitum infortunio persolvere et operibus bonis imprimis in egenis sublevandis divitiores sint. Senatus patriæ amplissimus, in rebus rite administrandis, te duce, semper progrediantur, regioni, quam colimus propitius esto, et civitati nostræ, malis omnibus repurgatis, auspiciis tuis semper floreat; ecclesiæ pastoribus adesse digneris, ut officia, diligentia bona fide, et conscientia integra perficere pergant. Evangelii tui lumen, omnes terræ gentes illuminare facias, ut tenebras erroris ignorantie et pravitatis longe propellat; Judaismus, Paganismus, Mahomedismus rite evangelizentur; ritus omnes in cultu divino, ingenio humano oriundi, tota in ecclesia Christiana penitus deleantur; puritas primæva et simplicitas prisca, doctrinæ cultus et disciplinæ ubique restaurata sint, ecclesia reformata, magis magisque, sit repurgata, imprimis, a moribus pravis, ut nomen salutare, sanctum, et venerandum Domini nostri benedicti, gentes inter infideles, profanesque, non semper vituperetur, et blasphemetur propter eorum scelera qui Christiani appellantur. Academia nostra sit tibi curæ juvenes in ea, utili doctrina, bona disciplina, et honestis moribus instituantur, ut amicis solatio, patriæ honori, ecclesiæ decori et emolumento, quotquot muneribus ejus sese voveant, studiis nostris faveas. Sancte rerum parens, mente non dura, sed leni, mitique, aure que grata, exaudi, accipiasque, preces nostras humiles quas tibi corde ex imo effundimus, quoniam, in te solo auxilium nostrum, in te solo fiduciam habemus, rebus et in asperis et secundis; cordis desideria, orisque verba coram te ascendant sicut suffragamentum matutini

num et vespertinum; sanguis Christi, et Spiritus Sanctus ab omni peccato, ver in corde, vel ore, vel facto, purus nos reddat, nobisque perpetuum sit in solamen, animasque nostras custodiat in vitam æternam, omni ex parte beatam. Deus optime maxime facilis annue votis, propter Jesum Christum Filium tuum dilectum, Dominum nostrum, cui, cum Patre Spirituque Sancto Deo uno et trino sit laus honos et gloria benedictio et imperium in sempiternum. Amen.

Infinitely great and glorious Jehovah, thou art the King eternal, immortal, invisible, the Almighty Creator and preserver, the righteous governor and judge of the world, thou art possessed of every glorious and adorable perfection and excellency that can render thee the object of the fear, reverence and veneration, or the love and delight of rational creatures; thou art Almighty in power, infinite in knowledge, unerring in wisdom, in goodness unlimited, inflexible in justice, in truth and faithfulness, immutable in mercy tender and compassionate, in grace exceeding rich and abundant, in patience, thou art long-suffering, thou shinest in the beauty of holiness, and art wonderful in all thy works. Thou dwellest in heaven enthroned in light, too bright and glorious for mortal eyes to behold, we are gross polluted darkness, and know not how to order our speech before thee, by reason of darkness. Thou fillest heaven and earth with thy presence, thine eyes are in every place, beholding the evil and the good, there is no darkness nor shadow of death where the workers of iniquity can be hid from thine all-seeing eye, and thou wilt bring every work into judgment, before an assembled world of angels and of men. Thou art a God of terrible Majesty, at whose presence the earth trembles, the mountains quake and are moved, the islands melt and flee away from thy dreadful presence, and who shall be able to stand before the fierceness of thy wrath, when it shall break forth as a devouring fire to consume the workers of iniquity. Heaven is thy throne and the earth is thy footstool; the vast extent of universal nature is thy temple, and from every part of thy dominions, as from so many altars, do continually ascend unto thee, the sacrifices of praise and thanksgiving, thine inanimate and irrational creatures silently proclaim the infinite astonishing wisdom of their author, the various beauties of the spring, the glories of the summer, the rich abundance of the harvest proclaim thy wisdom and thy bounty, thy many wonders in the mighty waters and on the earth, declare thy mighty power, the boisterous winds and roaring waves, and dreadful thunders, thy praise resound in most tremendous strains. The heavens declare thy glory with their shining lamps and glorious lights. In thy presence is fulness of joy and pleasures unutterable. Thousands of angels and blessed spirits who surround thy throne, behold thy glory and rejoice in thy goodness, they bask in beams of thine eternal light, and sing unceasing songs of joy and praise. Thou art the fountain of being and of happiness, we worship thee as our Creator, we adore thee as
our

our God, the fountain of all good, and the deliverer from all evil, the God of all grace and comfort, we reverence thee as the father of mercies, and the father of our spirits, we rejoice that mercy is thy darling attribute, and justice thy strange act, we bless thee as our continual preserver and bountiful benefactor, who daily loadest us with thy benefits and crownest us with loving kindnesses and tender mercies; to thee we owe the use of reason, health and safety, peace and liberty, the air we breath, the light we see, the food we eat, the raiment we wear, the comforts of society, while others want these benefits, and groan in slavery, bondage and oppression, or on beds of pain and agony, and languishing and death, or pine in hunger, thirst or cold, and are exposed to perils and dangers. We bless thee, O Father of mercies, for all the mercies of thy providence, but especially for the riches of redeeming love, and thy tender mercy and abundant grace, in the everlasting gospel, that thou hadst pity on fallen man in his ruined and lost state; when thou passedst by the fallen angels, but so loved the world as to give the best blessing of heaven to save it, and sent the son of thy love to fulfill all righteousness, and suffer the curse of the broken law, and the wrath due to our sins, in order to deliver us from sin and everlasting misery, and to bring us to heaven and eternal happiness. Grant we beseech thee, O most gracious God, that as we are thine by creation and preservation, we may be thine by regeneration and adoption, that we may be turned from darkness to thy marvellous light, and brought from the dominion and slavery of satan and sin, and the wicked world, into the glorious liberty of the children of God. We humbly confess that we are unworthy to be called thy children, as we are guilty, polluted, rebellious sinners, having nothing we can call our own, but sin, misery and folly, but we implore thy mercy to us miserable sinners, through the merits and righteousness, the sufferings and death of Jesus Christ our divine Saviour, who hath redeemed his people from the curse of the law and the wrath to come, by the price of his precious blood, for his sake, grant that we may be accepted with thee, obtain the pardon of all our sins, and be sanctified by his grace and spirit. Enable us to come unto thee with hearts broken for, and from all sin, that iniquity may not be our ruin, but that we may henceforth live in the practice of our duty, and delight to do thy will, as it is our wisdom and interest, being diligent in duty, and patient in affliction, and wholly resigned to thy disposal as thou knowest best what is good for us, and makest the afflictions and troubles of life work for thy peoples good, have compassion on all in affliction and distress in soul, body or lot, comfort the comfortless, bind up the broken hearted, heal the sick, fit the dying for eternity, give ease to those in pain, relieve those that are in bondage, slavery and oppression, break the yoke of tyrants and oppressors, provide for the poor and needy, bless to them their scanty provision, make the rich rich in good works, especially in liberality to the needy, be a father to the fatherless, a husband to the

the
be
glor
adm
ciou
sins
that
ness
enjo
the
in o
by.
we
thes
thee
the
whe
lives
for
this
ty,
of t
of i
glor
falle
of t
man
long
ance
for
man
them
imp
tain
live
is t
are
inter
Fath
forev

T
mes
form
of G
in to
chur

the widow, the shield and support of the stranger; may the poor be rich in faith and hope of the kingdom of heaven and crown of glory, that inheritance of eternal happiness. May we continually admire with adoring gratitude, the wonderful love of thee, our gracious God, and of Jesus Christ our only Mediator in dying for our sins, and loving the world more than his own life: We bless thee: that we have our lot in a land of gospel light, and not of heathen darkness and idolatry, that we have the happiness to live in gospel days, and enjoy privileges more glorious than the former ages of thy church, the full revelation of thy word, that light from heaven to guide us in our way thither, to be an unerring compass to steer our course by, through the turbulent ocean and darksome night of this life; we thank thee for the holy Sabbaths and ordinances of the gospel, these blessed means of salvation, and that we have liberty to worship thee in peace and safety in the assembly of thy church and people, whereas our Fathers ate the bread of their souls at the peril of their lives, accompany these means of grace with thy effectual blessing for the conversion of sinners and the edification of thy people; for this end be graciously present with all who worship thee in sincerity, however denominated or distinguished, send the light and grace of the gospel to all the corners of the world to dispel the darkness of idolatry, superstition, ignorance and wickedness, hasten the glory of the latter days, when the delusion of antichrist and the false prophet shall have an end, and the Jews, with the fulness of the Gentiles, embrace the blessed gospel, be gracious in a special manner to the lands of our nativity, and the state to which we belong, bless all conditions of men therein, with the spirit of repentance and thy fear, make our judges just, and our rulers to rule not for their private advantage, but the public good; bless in a special manner thy servants, the ministers of the everlasting gospel, make them faithful and successful; bless all the sincere seekers of thy face, impress our minds with a constant sense of the shortness and uncertainty of health, life, and all this world's enjoyments, that we may live every day as it were our last, forgive our sins and shortcomings in the right performance of holy duties, and all our iniquities which are more than can be numbered, for the all-sufficient merits and intercession of Jesus Christ our blessed Saviour, and to God the Father, Son and Holy Ghost, be all the praise, honour and glory forever. Amen.

ENGLISH CHURCH.

The churches of England and Scotland have gone both to extremes; the one in enjoining the constant use of their liturgy and forms by acts of uniformity, and swearing it is agreeable to the word of God, which no body can do that has seen both; and the other, in totally rejecting what might be otherwise useful, and foreign churches are a medium between them. The English church indeed

F f

allows

allows one extempore-prayer each day before sermon and another or a benediction after it, but it is either short or seldom used, and often written and read, and often only for the Bishop, the Lord of the diocese. The other differences among Protestant established churches are in ceremonies of worship, &c. and church-government. Some Protestant churches, particularly the English, use ceremonies in worship, which others think relics of Popery, not reformed or purged out; and contrary to the purity and spiritual simplicity of Christian worship; as musical instruments in praising God, which was the Jewish mode, and was symbolical and emblematical of the internal melody of the heart, as their purifications were of internal purity; and not suitable to the evangelical state, nor authorised in the New Testament, or by the example of the apostles and the primitive church: under the same argument fall responses, parts of music, &c. which are external pomp, contrary to the purity and simplicity of the gospel-worship, which requires only one part of music for unison or uniformity. All own that the human voice is the best music, and therefore assists devotion best, and that the Methodists singing far excels all instruments, all should learn to sing praise to God on earth, who wish for heaven, but even a chorus of boys or girls in one corner is better and more fit than instruments, though the whole church besides be silent, which is indecent and improper to say no more, plain tunes should be used, that the unlearned can follow. Another difference is about holy days, chiefly used in the English church, as the feasts and fasts of the church, saints days, lent, vigils, &c. Charles Owen, in his address to the moderate sons of the church of England, enumerates these holy days, and finds, that they occupy just the half of the work days, that is, three days per week, one time with another in the year. Now there is neither precept nor example for observing any days but the first day of the week, Acts xx 7. 1 Cor. xv 2. Rev. i 10. and the apostle condemns the observation of such as Jewish, Gal. iv. Col. ii 16. and it is found, that these days juggle out the right observation of the Lord's day; as in Rome, only canonical hours are kept holy, and in England, only the hours of public worship, and the book of sports ordered by the Kings to be read in all churches, commanding to profane the Lord's day, and the good clergy who would not read it were prosecuted; was a shame to a Christian land. If they desist from their ordinary callings, they do much worse, as they make it a day of sports, games, diversions, settling accounts, visiting, &c. whereby it is rather devoted to the devil than God, and more wickedness done on it than all the week. There is a very strange festival in the English church which has astonished the world, called the martyrdom of Charles I. his parliament could not bear his tyrannical oppression, and executed him like other criminals or robbers, but his son, who was more artful and crafty, not only exceeded him in oppression and persecution, the greatest wickedness, but

got
death
heir
the
dux,
that
dren,
wom
wives
a self
TH
not,
rule
after,
13.
able
for
chose
larly
done
holy
week
thor
needf
he.
place
right,
mitted
vows,
form
ing th
which
contra
cross
ing no
the sup
lemn
it well
posture
Rea
land,
practic
Englan
it lies
raculou
the Lo
ing the
in the

got him canonized, so as to have a day profanely consecrate to his death, and it called a martyrdom, blaspheming the name, the next heir's tyranny was also so intollerable, that they drove him away, the original word rendered king melech, denotes a leader of a band, dux, now called a general, there is nothing so bad or barbarous, that kings have not done, they have murdered parents, wives children, &c. Nero ripped up his mother alive, to see where he lay in the womb, they have been so intollerable to their families, that their wives and children have been under the necessity to destroy them as a self defence, the first law in nature.

The Sabbath is the sum of religion, and these that observe it not, may, without breach of charity, be said to have none. The rule is, to do nothing on it that can be done before, or delayed till after, except works of piety, charity, mercy and necessity, Isa. lviii 13. See Willison on the sanctification of it. It is just and reasonable that we devote a part of our time to the author of all our time for his honour and worship, and not rob him of the day he has chosen; and that we also occupy a part of our time more particularly in improving our minds for a better state, as no work can be done without time to do it in. The argument for the addition of holy days is, that they were appointed for promoting religion, as weekly sermons would not be sufficient to support it; but the Author of religion, and head of the church, surely knew best what was needful to support religion, and this is pretending to be wiser than he. The substituting godfathers and godmothers in baptism, in place of parents, is complained of as robbing them of their natural right, and removing the charge from them to whom nature has committed it, and entrusting it to strangers; and leading them to make vows, and come under obligations, that many of them cannot perform. Were these only taken as sureties for the parents performing their duty, it were well, but putting them in place of parents, which is also the case sometimes in the Scotch church, is equally contrary to reason, nature and the gospel. Using the sign of the cross in baptism is also considered as a Popish ceremony, there being no word of it in the institution. Christ and his apostles received the supper in their usual table-posture; as it is allowed to be a solemn act of worship, kneeling being the most humble posture, suits it well on that account, or standing, which is also a reverential posture.

Reading some Apocryphal books in the church, as is done in England, and not owning them as inspired, is more inconsistent than the practice of Papists. Confirmation, as it is used in the church of England, is also objected to as superstitious; but the superstition of it lies in the manner of its performance aping the conferring miraculous gifts of the Holy Ghost, as all parties do in orders. But the Lord's supper is the best confirmation, as Calvin observes. Using the ring in marriage is also objected to, as a ridiculous ceremony in the church of England; the consent of parties and the woma
par

parents, or guardians, being that which constitutes marriage. In short, it is evident to any that will compare them; that the English prayer-book was collected out of the Popish mass-book, leaving out the idolatry, and retaining the superstition, which was designed to entice Papists, but did not serve the end; as the church of Rome's retaining Pagan superstitions was designed to entice others, and please them that were already profelyted. It was not the having a liturgy and forms that gave cause to dissenting, but the absurdity of retaining Popish ones. Many of them are so absurd and ridiculous, that the sensible people are ashamed of using them. There was indeed a proposal for reforming, or amending the liturgy; it is also defective. The litany has an air of profanation in its repetitions, and cannot fail to shock any that was not bred up with it; so that it be natural and reconciled by custom, which sanctifies the greatest absurdities, though it has some excellent things in it. The funeral service, which deposes all in sure and certain hopes of a blessed resurrection, is impious. This is an easier way for a bad man to get to heaven than by penance and purgatory, &c. in the church of Rome; and it most uncharitably classes unbaptized children with self-murderers and excommunicate persons, and criminals brought to public justice. The form of absolution is gross, and has the air of Popery. The prayers of the church are short, abrupt, and incomplete. Those of the primitive church were long and entire; but their's are broken into parcels for the several things; tossed between the priest and the clerk, and as if they had forgot something, they go back again. They are rather like graces, having little more than a preface and a conclusion, still repeated, which is indecent. But they are now falling off from their ceremonies, &c. as they observe few holidays for public service but Christmas and Easter; and there is a general prejudice against godfathers, &c. in baptism, so that primitive simplicity is gaining ground. See Bishop Hoadly, The glory of England, on the antichristian worldly kingdom nature of established churches, particularly on the English.

SCOTCH CHURCH, &c.

The church of Scotland ran to the other extreme, in rejecting what was abused by others, as a liturgy and a funeral service, &c. All nations had funeral solemnities, which indicated their belief of the immortality of the soul, and of a future state of happiness and misery; and Christians thereby indicated also their belief of the resurrection of the body. It is a solemn striking scene, and a fit season to impress people with a sense of death and eternity, and of the necessity of a proper preparation for it. And it is the practice of that very church to employ fit seasons, as of affliction or sickness, for instruction, when mankind will be disposed to listen to it. But because the church of Rome prays for the dead, they rejected the proper

proper solemnities at the burial of them ; and also the doxology, because it is superstitiously used by the church of Rome, though it is the very characteristic and mark of Christian praise, and was used by all Christians from the commencement of Christianity. The objecting to it as a form is equally against the blessing, and likewise the usual conclusion of all prayers, to which the doxology is exactly parallel, as the conclusion of praise.

To Father, Son and Holy Ghost,
The God whom we adore,
Be glory as it was and is,
And shall be evermore.

Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above angelic host,
Praise Father, Son and Holy Ghost.

Another great defect, impropriety, and absurdity, in some reformed churches, as these of Scotland and England, &c. is using Jewish psalmody, which is conforming to the Jews in praise. If the New Testament, which contains the gospel clearly, is more excellent to read than the Old, which contains it only veiled under types, figures, &c. it is surely more excellent to sing. The book of Psalms is only a part of the Old Testament put into verse, and suits only moral and devotional subjects, but not evangelical ones, typical ones as sacrifices, musical instruments, &c. do not suit the Christian church ; it is going back under the veil of the Old Testament, and not suitable praise to be sung by Christians. The pastors of the primitive church often composed hymns suitable to the subjects and occasions ; and if individuals have the choice of the words used in extempore prayers, why not also the direction of the praise, and the words to be used in it ? As the prayer after the discourse is agreeable to the subject of discourse, so should the praise be for uniformity and propriety at least : but this cannot be the case without putting the greater part of the Bible into verse, or else composing hymns on all divine subjects. This is excellently done by some ingenious pious authors, particularly Dr Watts. The Scotch church has appointed a very scanty number of hymns, mostly selected from him, and spoiled by their alterations, in both the poetry and piety, as an addition to her psalmody, and not one among them for baptism, and some other ordinances and occasions. It is very strange, that she has not rather adopted the whole of his hymns or psalmody. There are also four gospel-versions of the Psalms, of which Dr Watts is the best, which are so well imitated in the language of the New Testament, as to suit the Christian state, according to the apostle's key, Acts ix 25. Heb. ii 6. These and his hymns are used by the Puritan church of England, which was the bulwark of the reformation, and is the most learned respectable part of the reformed

formed church, the church of Geneva and the late reformed church in France not excepted. The Westminster assembly, that most august council since the apostolic synod, consisted of English Puritans, and is the fountain of the present constitution of the Scotch church, but she has been backward to follow the example of her mother in this essential piece of reformation, and has totally neglected the doxology; and the Scots Dissenters keenly oppose all such reformation, and rivet the people in their prejudices against it, in order to gratify their humours; as mankind are violently attached to antiquity, though they are as fond of novelty, where it does not interfere with antiquity. The present version used in Scotland was made by Rouse, an English dissenter, and was introduced in 1650, as being better than the one then used; though it is one of the worst, as it never illustrates, but often obscures the subject. And Papists justly observe, that singing many parts of the Psalms, and reading many parts of scripture in the church, (as in these churches where the Bible is read yearly) which the people do not understand, is no better than their unknown tongue. Another great impropriety used in most places in Scotland is reading the line; this, it seems, was introduced by Popery. When the people were not allowed the use of their Bibles, they said to the priests, How shall we do at church? we cannot sing wanting our books! The priests replied, We will read the line to you. But now, when the reformation has restored the use of the Bibles, the reading the line should be laid aside as a relic of Popery, as sitting when singing is, as it greatly interrupts and mars the harmony in singing, and the exercise of devotion, and gives opportunity to people to gaze at those coming in, or at any object; which is also occasioned by extempore prayer, when they have not to look at their book; and a wandering eye indicates a wandering heart. It is perfectly absurd to read the line to those that can read it themselves, and have it before them. Another indecent, improper, if not profane thing used in Scotland is sitting when they sing, of which the sensible devout people are ashamed, as if singing were no part of divine worship that required a reverential posture. The voice has much more freedom to sing in standing than sitting. It is strange this piece of reformation has not taken place, that they may sing as other churches do. Not long ago they sat in some places in time of prayer. Kneeling is indeed the most humble posture for prayer, but standing before one, that is, revered, is also decent; and when they go at any time into other churches, they have neither the grace nor good manners to bow the knee at the name of Jesus, like others.

It has been remarked that those of the Roman church perform their forms and superstitions with great devotion, that those of the English church perform their forms and ceremonies with great decency, but that those of the Scotch church perform their simple pure worship with neither decency nor devotion, in avoiding one extreme, it is usual to go to another, as from bigotry to scepticism,

or

or the contrary, end from enthusiasm to profaneness, or from superstition to infidelity, thus it would seem the Scots Presbyterians, taking superstition and decency to be inseparable, have neglected them both, for strangers from other countries observe that when they come to the church, like sheep unaccustomed to the fold they stand, or saunter about it, and talk after the bell warns them to go in, or if they go in, they talk till service begin, and gaze at any that are late in coming, and at all around all the time of the service, and that their clergy instead of teaching them better things, gaze at them whilst they are praying to God, so that a stranger coming into a certain church, wondered to see the people standing to hear the sermon, as he had heard of their lazy indecency of sitting in singing, seeing their pastor looking to them, he concluded he was speaking to them, till he came so near as to hear, and found he was praying. Strangers from places where the people do not stop without when they come, but go in to their seats, and use their books, and not a wandering eye is to be seen gazing or looking any where; being so shocked at that indecency, and sitting in singing, &c. though so pious people as to receive the sacrament, go to church only at that time; and where they have opportunity, rather attend the churches of England or Rome, where decency or devotion is, though the Scotch church mode of worship be more like theirs, for the English mode differs from all other Protestants; but though this may be general, it is not universal, for we have seen pious persons, pastors and even congregations who had decency and even devotion, according to appearance, and we heard one English church pastor telling his people they had neither order, decency nor devotion, and payed no regard to any thing he could say to them. The Scotch church people are remarked to be the only people that are not more, but even less attached to their church than to other parties, and even delight to hear its going to wreck, as an Englishman does his country; the clergy of all other parties, the Methodists and some of the English Puritans excepted, have taught their people to be much better affected to their party than to others, some even to bigotry, enthusiasm, fiery fanaticism and madness; most part are thus intoxicated with notions of their own perfections, and that all others are going to destruction, and always the worst are most so, but the Scotch church clergy, it would seem, think it unnecessary to caution their people against changing their worship, it being so free of superstition, indeed they have very little superstition unless it be in avoiding what they hold superstitious, as other churches observe Friday being the passion day, and have their public fasts on it, which is certainly most proper for that very reason, they will not hold a fast upon it, for the same reason, they reject funeral solemnities, and will not give the sacrament of the supper out of the house they meet usually in for worship, tho' some good Christians by infirmity grudge that they are deprived of it

it many years. though they give baptism in families, not knowing that the people are the church, not the house; kirk signifies the Lord's house, but they have both superstition and confusion in giving the sacrament of the supper, as they have it not all at the same times, but by turns, and very seldom in the country; the clergy and people of several parishes meet in one, which makes a crowd and confusion, and their long tables from end to end of the house, take a good number to fill them, they come pressing through the crowd from all parts, and sit to hear long harrangues by a number of clergy, each to one or more, besides they have superstitious days at that time, if they want saints, &c. holy days, they have a holy day for a fast, but eat on it, and Saturday and Monday for public worship, before and after which they do business, which is a confusion; they have four church courts, though the apostolic church had but two, as we will see again, their synod is needless, and their assembly for the most part, as they seldom have any thing concerning the whole church at it, but what could be done otherwise, it is a mixture of clergy, lawyers and all kinds, and has brought them into a bad character and contempt by bad conduct, the King sits among them by his representative, who profanes the Lord's day by military music, &c. causing crowds and wickedness, they have lawyers, as an advocate, and a writer for pretended offices, and give them and other clerks salaries, as is said of the sums given for propagating Christian knowledge, having no other funds, the King dismisses them at pleasure, they cannot meet but by his authority, tho' the church should go to wreck, and the English convocation is always prevented meeting, or at least never meets, they hold their hierarchy in superstitious veneration, and the clergy make the bishop a kind of god or pope, vowing obedience to him, and conformity to his mind and will, so that he gives as a reason for his orders, it is my will. John Wickliff, John Wesley, Martin Luther, &c. are accused for breaking their vows to their bishops; but it seems their pomp will not last long, the landed interest has been long very impatient in being burdened with the tythe to a set of idle useles men, who are lords over God's heritage, and take the pre-eminence of the lords temporal in parliament, where they can be wanted, being likely to do more hurt than good; The bishop's hand gave every qualification to the curates, as many of them had no other merit, either as to knowledge or virtue, and they could employ any laymen to officiate in their absence, only he went not to the upper desk; it is said of late they require candidates for orders to read the Greek Testament, and give the sense; the name of the college serves the Scotch, as some of them have neither languages nor sciences, but come once every season to see the college, but though they attend the classes, the best professors tell them a course is only a plan of studying, pointing out a method to them, reading and study, which only can serve the purpose, are neglected for the name of attending classes, which are needless where there are

no experiments, and some from Paris, where anatomy, chymistry and natural philosophy, &c. are said to be taught better than any where else, own that as the experiments are only seen for a time in the class, they profited more by books with plates. It is observed, that persecutions were occasioned by established churches and wars by kings, those churches that have the tenth, falsely pretend divine right, as an illustrious Baronet observed, for the tribe of Levi had no portion of the land, and as they had the daily sacrifice to perform, having a right to the twelfth, though they had the tenth, they had no more than their share, so the churches of Rome and England have no pattern from divine right for the tythe, when lands are improved at a very great expence, and produce several times as much as before they have their share of the product, though they bore no part of the expence; some poor farmers have obliged them to take also the tenth child, this burden is likely soon to be removed, and a more equal division of the salaries among the clergy, it is what the landed interest and the clergy, who do the work aim at, and the liturgy will doubtless be reformed at the same time; it has been reformed in America, by the Methodists, &c. an essay for a review of it was published by a clergyman in 1734, shewing the expediency and necessity of it, with a specimen of a new liturgy, and shewing it was the desire of all the great and good men, bishops and others in that church at all times, as follows, " Long and ardent have been the wishes of many learned and pious persons of the church of England, both clergy and laity, for a new translation of the Bible, and a review of the common prayer, and he enumerates that the Bible had been translated or revised five times during 72 years, from 1525 to 1607, and the liturgy revised eight times during 125 years before 1661, he quotes the words of bishops, archbishops, &c. for revising it again, but it were better to make a new one, or adopt one of the reformed churches liturgies, Lutheran, Calvinistic, or any good one; an author of amiable liberal Christian dispositions, published an universal liturgy in 1761, addressed to all churches, established, or Christian, it is the best that can be on the plan of the English one; the Liverpool one, published 1763 is the best modern one, as the peoples responses are no part of the continued service, which is only interrupted at paragraphs, to those that cannot read, or see not, such are entertained with the melody of singing, but shocked with the confused clatter of reading together. The sacrament of the supper is decently performed in the English church, a few going in their turn to an altar to receive it, without being detained by a harrange, and returning to their seats before others go, silence is the deepest solemnity, the nurse of serious thoughts; there were no prayer books nor musical instruments in the primitive church, they sung hymns to Christ as God plinyrecords, the Lord's prayer was not always used, none were present at the supper but receivers, who received it standing, they

sung and prayed standing. The apostles were not called saints, but Paul, Peter, &c. different modes did not break unity. See Sir Peter King, Cave, &c. bowing toward the altar table and at the name Jesus, were introduced after the third century, there were some forms of creeds before what is now called the apostles, lent was 40 hours, or two days, the time Christ was dead, the feasts for his birth, death and the effusion of the spirit, and afterwards for the apostles, virgin and martyrs crept in, whatever took not place all at once by public appointment, but crept in privately or gradually, had not its date recorded, as the week days at the sacrament in Scotland, which scarce any know when, or how they crept in, though only about a century ago, the fast began at Greenock, for a boat with the crew coming over that was lost, affected by the event, they thought they profited greatly by the fast before the sacrament, which thence made its way, and became general, having more clergy than tables at the Shots on a time they desired the people to meet on Mouday, a dreadful hail fell which greatly struck them, so that they thought they profited most that day, hence called the great day of the feast, and crept in as the fast; the Sabbath was kept a fast in Rome, but as a festival in the East. The masoretic corruption, the beginning of prelacy and other corruptions of old must be worse to find out, it would be worth enquiring, if any of the Protestant clergy in France at the revolution can trace their succession to these about a century ago 1685, when the edict of Nantz, whereby they had toleration near a century, was revoked, the clergy being the leaders and most exposed to public view, are the first and chief objects of persecution, the succession was often broken by it in the primitive church for 300 years, so that we have not found it continued any where, when the people lost their pastors, they were obliged to chose the fittest among them for others, as the 10,000 Greeks did leaders in their return, it is generally acknowledged that there was no succession in some churches, as at Alexandria, and it cannot be determined who was the first Bishop of Rome, Bishop Stillingfleet also is at a loss to find the succession in Britain, lists of successions were forged by Papists and Prelatists, as of a fabulous race of kings by the Chinese, Egypt, &c. and thus liturgies, &c. books in latter times were forged in the name of the antients, called fathers, and their works stuffed with interpolations, to establish points by frauds, both malicious and pious. See Daille on the right use of the Fathers. Those that were Pagan philosophers before their conversion, and therefore said to come into Canaan laden with Egyptian gold, mixt some of their former opinions with Christianity; the eleven disciples chused one by lots to supply the place of Judas, those that would unchurch others, will receive that doom themselves, Matth. vii 1. Prelatists have recourse to the scriptures, when disputing with Papists, and to the Fathers when disputing with Presbyterians; the Popish rule is to believe as the church believes, and though they be wrong they think they are not accountable, even though ordered to murder

der their parents, both the laity and inferior clergy had this rule, but they are becoming now more rational, however, they are at far more pains than Protestants, more serious and less sceptical, but their implicit faith is the opposite extreme, which, with their superstitions and absurdities, led almost all men of knowledge in France to infidelity; a physician from Paris, having read the Pagan philosophers, and for curiosity examined the Bible, seeing the prevailing infidelity, saw evidences of a revelation in every page, still open to conviction in quest of truth. I was led by plausible reasons at first to believe the maloretic mode, and the prelatic one of church government, till I searched antiquity.

CHURCH GOVERNMENT.

Having considered the doctrine and worship of the reformed churches, we proceed next to consider church-government, which is the greatest subject of dispute. (As for the surplice, and other parts of episcopal dress, some of them are remarked as ridiculous and superstitious, as the cornered caps, &c. See Charles Owen. But as for the difference of a black or white gown, it is a matter of indifference; and every office ought to have some distinguishing dress, if they mean symbols; if black, is a symbol of penitence in prayer, white is a symbol of the purity of the gospel in preaching.)

The church-government of the reformed churches is of three kinds, Prelatic, Presbyterian and Independent. Under the first, the churches are called Diocesan, under the second, National, under the third, Congregational. In the two last, there is a parity, or co-equality among the pastors as to power and authority, and pretty much so as to labours and benefices. In the first there is a subordination, or superiority and inferiority as to power, and a very great inequality as to labours and revenues in England and Ireland, the great revenues belonging to those who have great power, and labour little. The question is, Which of these is the Christian form of church-government, or the New Testament plan? for there can be no model drawn from the Old Testament, though some, both of Papists and Prelatists, pretend otherwise; and indeed each of them find their own mode in it; the first, by making the High Priest answer to the Pope, and the other priests and Levites to the inferior clergy; and the second, in making the High Priest answer to the Bishop, the other priests to their priests, and the levites to the deacons. But then this order was not moral, but typical, and ceremonial, as also their dress and actions were; and in allusion thereto Christ is called our great High Priest; for the high priest, his robes, the temple, altar, sacrifices, and the whole of that service, was typical of Christ and the gospel, as was observed before; the synagogue was moral, and answers to the Christian church. The question then is, Which of these forms of church-government can
 mostly

mostlly be deduced from the New Testament? A certain dignified clergyman of a neighbouring church and nation said, he did not see that any form of church-government, which is in the world at present, could be wholly deduced from the New Testament; and tho' he was a member of that church, he could not say it was the best one, and one of a different church and nation said the same; but bigots, in condemning others, condemn themselves or pronounce their own doom, or as Christ says, out of their own mouth they are condemned; prelatie or established clergy in reordaining Presbyterians or Dissenters, and not rebaptizing them too, and those that hear or worship only with their own party, thus Christianity is exposed to the derision of infidels.

Before the middle of the second century every church was a little state, governed by its own president and college of two, &c. Presbyters; the most able for knowledge and experience being set apart, and different churches were united by no tie, but that of brotherly affection, communion and correspondence with one another, in the fellowship of the gospel; having the same ordinances, doctrine and worship; one Lord, one faith, one baptism, &c. and maintained a unity of spirit in the bond of peace; and when any matter of public or general concern required a deliberation, a public convention of the whole church convened and decided it, as in the Apostolic council at Jerusalem. This was the case till about the middle of the second century, when provincial churches began to be formed, and then the whole face of the Christian church assumed a new aspect, after the apostles cotemporaries were dead. Provincial churches, consisting of a number of individual or congregational ones, whose church officers assembled in classical synods or councils, and thus formed a politic body, began first among the Greeks, and soon became universal; and the president of a provincial church was called Patriarchs; Whether was it most like a diocesan or national church? See a demonstration of the Christian form of Church-government, from the New Testament, and the Apostolic and primitive church, (entitled the Divine Institution of Bishops, having Churches consisting of many Congregations, examined by Scripture,) by Alexander Lauder, minister at Morden-town; in which he collects all the places where church is mentioned, and shews that it either means the universal church, or a particular congregation; for he proves from the Acts, Epistles and antiquity, that the church of Jerusalem met in one place, notwithstanding the great number of Christians there mentioned; as did also the Christians in all other places, as Corinth, Rome, &c. See Sir Peter King on the constitution of the Christian church in the three first centuries, having examined all the authors of that period, he refers to the editions he used, and the places in them, so that no deceit could be used; he was a member of the church and state of England, being Lord Chancellor; for defending prelacy, &c. preferment is given by prelates to the perverting of Christianity and truth, and the

the writings that contain it, as Deists do scripture. The 3000 and 5000 converts at Jerusalem were mostly strangers occasionally met there, and not residents. It is said, the Protestant church of Rouen in France had 25,000 and that of Charenton 50,000 members; and Baxter says, the parish in which he was born had 60,000 persons in it; and he says, he preached to 6000, who all heard him. And to what great multitudes of the people and military did the Grecian and Roman orators and commanders harangue. These scripture churches had all the full power of discipline and jurisdiction within themselves, and managed their own affairs by the parochial Presbytery, and were congregational churches, independent on each other; but they were parts of the universal church, and dependent on it, in what concerned the whole church, as the important difference that took place between the Jewish and Gentile converts, Acts xv. And the pastors were dependent on councils; they seemed to differ from modern independency, chiefly in this, that those of one congregation cannot have communion with another, but must be dismembered from the former, if change of residence require them to be in communion with another, and receive the sacraments, &c. ordinances, as members of it; so that their congregations are not parts of the whole body, but each is a whole or universal. The fact is, that dissenters from religious establishments, as the primitive Christians were, are naturally independents, and though the Scots ones may pretend otherwise, yet it is impossible; for tho' they may depose one of their number from the office, yet his congregation can keep him, as has been the case in some instances, and shew that they have no power over them, and can do no more than cut off their pastor from the class or presbytery; but when one is cast out of an established church, he is not only cut off from being a member of the class, but his congregation can neither give him the church to preach to them in, nor the benefice. As for modern independents, that call themselves such, the power they exercise so far, as it is authoritative, is only congregational; as they hold that every congregation is a complete independent church, having full power of discipline, as well as of dispensing the word and sacraments, lodged in itself; and all other power is only consultative, for they consult with one another, and hold councils for that purpose. Here they seem to be too limited in their jurisdiction; for the apostolic synod at Jerusalem exercised a jurisdiction, power and authority over all the church; but what is most illiberal in their plan is, that the members of one congregation cannot receive the sacraments in another, though at a distance on a journey or residing a while, till they be cut off from the former, and join the other. Now it is certainly proper, that all Christians on earth join together in the celebration of the ordinances, if they could all assemble in one body, as they have but one Lord, one baptism, &c. Eph. iv 4. Nay, it is proper that all the world should join together, to worship their one Creator, as children of the same Father

ther and family, and hold communion and fellowship with one another: Only to preserve order, every congregation, or flock, that is, as many as can conveniently assemble together, must receive the ordinances from their own pastor, to avoid the confusion that might ensue by wandering from one congregation to another; or, in case of his inability at the time, they should receive a petition from him to another, for every steward should supply his own household, that they need not to go from their own to others to seek supply. Thus far independency must take place. The great Dr Owen, who was a moderate independent, and loved the Presbyterians as brethren, saw no foundation for national churches more than for diocesan ones, in the New Testament, though he saw foundation for equality among pastors. The question indeed is, What are the boundaries of a diocesan, or of a national church? If the extent of the one be a county or province, and that of the other an island, or continent, or state, under the same civil government, Scotland, Switzerland and Holland, &c. are national churches; but Campvere in Holland was made a part of the church of Scotland, though beyond the seas. See acts of the Scots assembly 1690, &c.

We shall examine the New Testament, in order to see whether the equality, or subordination of pastors, be the Christian form of church-government. And, in the first place, Christ chose twelve disciples, whom he called apostles, whom he vested with the same power and authority, and to whom he gave the same commission, both when he sent them first out to teach, and work miracles for a time, and also when he gave them an unlimited charge after his resurrection. He chose also seventy disciples, and sent them out as he did the apostles at first, vested with the same power; they were not commissioned by the apostles as being subject to them, but had their commission immediately from Christ himself; but their office seems only to have been temporary, and wholly to have ceased with their first commission; and had not the apostles commission been renewed after his resurrection, it had also ceased as that of the seventy disciples did, for they had the same power and authority to teach and work miracles; the seventy were perhaps the seminary of church officers afterwards. Thus we see no foundation for inequality in the evangelists.

We proceed next to consider the Acts and Epistles; and in examining of them we must consider what orders of church-officers were extraordinary and peculiar to the apostolic age, and what were ordinary and perpetual. We have an account of the different orders in Eph. iv 11. The three first orders were extraordinary, and peculiar to the apostolic age. The apostles, &c. had no successors in the extraordinary parts of their office, as in working miracles, &c. and in the ordinary parts of it every pastor and teacher is their successor. The apostles had an immediate call from Christ; Matthias and Paul were chosen or called after his ascension. Prophets were infallible interpreters of scripture, as well as foretellers of future events.

events. There were other evangelists besides the four, two of whom were also apostles; they were companions to the apostles in their travels, and assistants in their labours, as Philip, Timothy, Titus, Silas, &c. Pastors and teachers were ordinary church-officers, to continue through all ages of the Christian church to the end of the world. Pastors seem to have been these that had certain flocks committed to their charge, and teachers these that had no fixt charge, but employed their talents in teaching wherever occasion required. Christ strictly forbid the aspiring after pre-eminency among his disciples, Luke ix 46. Mark ix 35. Matth. xx 25. and we find the apostles acting in parity in one apostolical synod at Jerusalem, and Peter subject to it, and sent by it, Acts viii 14. and when the apostles dispersed through the world, they ordained pastors to succeed them at Jerusalem, &c. who acted in parity in a presbytery, Acts xi 22. xv 4. xxi 18. &c. and no mention of a prelate over them, or any authority of that kind; and in the synod of apostolic presbyters and brethren, Acts xv. we find the presbyters acting in parity with the apostles, for a pattern to future judicatories that were to succeed to the ordinary parts of the apostles office, as discipline government and jurisdiction, in which they were succeeded by all bishops, pastors and presbyters; these three names in scripture being different titles of the same office, and the presbyter being the highest standing office in the church, in which office every true pastor is the apostles successor, in confirmation of which both Peter and John, in their epistles call themselves presbyters. Bishop denotes oversight, as a watchman; pastor, feeding, *i. e.* teaching, and government; presbyter or elder, age and gravity, as an example, all different qualifications of one and the same office. The church of Antioch, where the disciples were first dignified with the name of Christians, was the next famous one to that of Jerusalem; it had several pastors and teachers, and no prelate; but they acted in parity, Acts xi 29. xv 2. xvi 4. where we still find a plurality of pastors acting in equality. Paul and Barnabas ordained presbyters in every church, (and Titus in every city in Crete,) Acts xiv 23. Tit. i 5. *i. e.* a competent number, forming a class, and acting in parity without a prelate. Again, Paul and Silas planted a church at the city of Philippi, Acts xvi. and ordained several presbyters, or bishops, to feed and govern it, to whom Paul writes conjunctly, Phil. i 1. and ascribes to none more power than the rest. They were surely parochial or congregational, and not diocesan bishops, as there can be but one of the latter in a city; nor can there be a collegiacy of them, as that would be an equality opposite to prelacy, and it was but a small city, subject to the province of Thessalonica, had there been any other order of church-officers, he surely would not have made so great an omission as not to address and admonish them. The deacons took care of the poor, and served tables, &c. In Acts xviii. we find Paul founded a church

at Corinth, that famous city ; see the government he instituted in it, 1 Cor. v. where he speaks not to any single man, or bishop, to censure the incestuous person, but to the rulers, in the plural number ; whence it is plain they acted in parity, and had no prelate. In Acts xx. we find a famous church planted at Ephesus by Paul, in which we find a company of presbyters or bishops, feeding and governing in equality. Paul, in his last and farewell charge to them, calls them sometimes elders, and sometimes bishops or overseers, and commits the whole charge of the flock in doctrine and discipline to them in parity, Acts xx 17,—28. when leaving them, never to see their faces more ; so in his last direction anent church-government, he gives them an equal commission, power and authority. *N. B.* This was done in Timothy's presence, whom prelatists make bishop of Ephesus, without a word of his power over them, or of their duty in subjection and obedience to him. Would Paul have called the presbyters bishops before their bishop's face, and committed the whole charge of the flock to them as bishops, in his last charge, without the least hint of the relation between them and their bishop ? The fact is, that Timothy and Titus were not bishops of any fixed diocese, but itinerant evangelists, as we find them still on journies, and never returning to Ephesus or Crete, Rom. xvi 21. 1 Cor. xvi 10. 2 Cor. i 1, 19. Phil. ii 19. 1 Theff. iii 2. Heb. xiii 23. 2 Cor. vii 6. viii 16. Gal. ii 1. 2 Tim. iv 10. Lastly, We see what the government of the Hebrew church was, Heb. xiii 17, 24. whence it is clear they had no pastors, but such as had the care of their souls, and laboured among them. *2dly.* That the government belonged to those that were their daily preachers, and watchmen for their souls. Nothing can be plainer from ver. 7. than that they who have the key of doctrine, have also the key of discipline and government committed to them, that they who teach should rule the church. Christ committed both to all pastors, Matth. xviii 17. and though prelates would rob presbyters of one of them, yet it is plain from God's word, that ruling is as essential to their office as teaching, as they are therein called rulers, governors, bishops or overseers, as in Acts v 12. Heb. xiii. 1 Tim. v 17. iv 14. a presbytery ordained Timothy. And further, the powers of jurisdiction belongs to them. See Christ's direction, Matth. xviii 17. where the church's representatives or rulers, must be meant ; for it cannot be meant of one man, but a society : the foregoing proofs seem to be unanswerable. It is an empty tale of Bellarmine's, that in the apostles time the names of bishop and presbyter were common to both orders, and that the great mistake of Presbyterians is to argue from the identity of the names to that of the functions. The whole power, work and office of bishops, is devolved upon them ; and the community of things is a certain evidence of the identity of offices. They have both the name and power, as is evident from Acts xx. to a demonstration : and Tit. i 5, 7. Paul left Titus in Crete to ordain presbyters in every city ; and he shews their qualifications.

Then,

Then, ver. 7. he says, A bishop must be blameless : this is no reason at all ; if they are not the same, there is no connection between the antecedent and consequent, for different offices require different talents ; the reasoning would be no less ridiculous than that every captain should be able to lead and manage a whole army, because such qualifications are necessary in a general. In 1 Pet. v. the apostle not only exhorts to feed, but to do the office of bishops to the flock, *i. e.* to take the oversight, so that presbyters are not only called bishops, Acts xx. but commanded to do all those offices to the church that belong to bishops, as preaching, dispensing the sacraments, ordaining, exercising government, jurisdiction, discipline ; and what can diocesan bishops do more ? It is as clear as the noon-day, that God in his word gives presbyters the whole power and office of bishops ; and prelates sacrilegiously rob them of the one half of it, viz. ordination and jurisdiction, or discipline and government, and only leave them the power of dispensing the word and sacraments. It is a new coined distinction of supreme and subordinate presbyters, that the higher order is the same as bishops, and a mere juggling. What makes any thing of divine right but God's institution ? and what evidence can there be of that but some text of scripture ? Paul speaks only of two standing orders, bishops and deacons, and calls these bishops presbyters, Phil. i. 1 Tim. v 17. Preaching the word, and administering the sacraments, are greater than ruling and governing, as God's word declares, 1 Tim. v 17. Dr Hamond, a great prelatist, is forced to acknowledge the truth here. If parity be of divine original and institution, then prelacy cannot be so, as they are opposite and inconsistent. The pastors of the flock are the scripture-bishops, Acts xx 28. 1 Pet. v. Heb. xiii 7, 17. 1 Thess. v 12. *i. e.* they that feed and govern the flock, viz. congregational bishops, Hamond. The Holy Ghost's bishops were ordained in every city and church, Acts xiv 23. Tit. i 5, 7. 1 Thess. v 12. They oversee all the flock, and pray with all the sick, James v 14. Hamond expounds of bishops. Their objections from scripture are chiefly three ; the 1st is from the twelve apostles and seventy disciples ; but this was partly answered before : and the learned Mr Sage, their advocate, gives up this, Vindic. princip. Cypr. age, as the seventy were not standing officers, but temporary missionaries, whose commission soon expired, and was never renewed, so they had no successors. The church could not be founded till Christ was risen, as it was founded on his resurrection ; and the twelve's commission had not constituted them church-governors, if it had not been renewed after Christ's resurrection, Sage. In what was apostolical and extraordinary, the apostles had no successors. While the seventy's commission lasted they had the same power as the apostles ; they were not subject to them, for they received not their commission from the twelve, as priests from bishops, but immediately from Christ, as the twelve did ; and they were empowered to do the same work as the twelve, and therefore had the same power and authority

rity to teach, baptize and do miracles; and if the subject presbyters were the successors of the seventy, they could not have power to dispense the Lord's supper, as that was not given to the seventy. Their second objection is drawn from Timothy and Titus pretended prelacy in Ephesus and Crete, exercising the power of ordination and jurisdiction; but it cannot be proven that they had the sole power of it, no more than that they had the sole power of preaching, as they were appointed to do both, 2 Tim. iv 2. but the case is this, only Timothy is written to, as being there at that time, and being the chief person in the presbytery, who presided in it while there; but what was observed in Acts xx. overthrows all the arguments for his prelacy, brought from the first Epistle, where they chiefly or only lie, for it was written when Paul was at Macedonia, before he came to Miletus, where he met with the presbyters of Ephesus, and gave them his farewell charge, declaring them the sole bishops of the church. So all the directions to him were as to an extraordinary unfixed officer, sent on a special occasion, to return when he had done his business, 1 Tim. i 3. If he had been fixt bishop of it, this had been a reflection on him; he was not a fixt pastor any where, but an evangelist, 2 Tim. iv 5. and so was Titus, as we still find them on journies, absent from their pretended dioceses, to water the church where need required, and never find them return to Ephesus or Crete after they left them; they were the apostles assistants, attending on them or sent by them. And in the Epistles to them, the apostle confounds the names and offices of bishops and presbyters, making them the same, which he would not have done if they had been different and unequal. Timothy and Titus had temporary offices of extraordinary power. The third objection is taken from the angels of the seven churches of Asia, Rev. ii 3. Angel or messenger is a name common to all ministers, but the Epistles directed to them cannot prove them to be more than the oldest minister, or the president, for there is no superiority ascribed to them; John severely reprehends Diotrephes for affecting it, 3 John 9. But, secondly, a singular name is often used in a collective sense in scripture, Deut. xvii 11, 12. Mal. ii 7. Psal. xxxiv 7. Hos. xi 2. Priest, angel, &c. *i. e.* a whole company, and a class of people. Thus, in the prophetic writings and visionary representations, it is usual to express a number by a singular; so in Dan. viii. one ram denotes many kings, so in Rev. viii 2. seven angels denote all the host; so the woman, beast, whore, dragon, are all collectives, and one candlestick also; but the number is often changed from the singular to a multitude, Rev. ii 24. to you, not to thee, &c. *i. e.* the society of pastors; and there is a clear difference betwixt them and the people, ii 10. and as for ii 1. see before in Acts xx to make Timothy bishop here, is doing him great injury, ii 4, 5. And would the gospel be removed from a whole church for the sin of one bishop, while the rest of the pastors and the church were not accessory? It is not meant of one, but all collectively. So the

antients

antients understood it, as Ambrose, Augustine, Gregory, &c. It is the doctrine of all sound Protestants, that the scripture is the only judge to decide controversies, ecclesiastical or moral, in doctrine or worship, &c. There is no visible infallible external judge, to whom all parties are bound to submit; the divine authority is only in the dominical books; says Augustine, We seek the marks of the true church, and decide our causes by them, and these make us wiser than the antients, Psal. cxix. 100. what is not contained clearly in scripture, or by necessary consequence, is no part of our faith or duty, but only what is clearly revealed or commanded. Church authority is Popery, and a cypher, without scripture-authority. When the scripture fails them, they run to the antients for refuge, pretending that it was the most antient in ecclesiastical practice, but from the beginning it was not so. See Ayton's Christian church. The Christian church answers not to the tabernacle and temple, and the priests, high priest, and levites, as its model; these were types, and answered by Christ the anti-type; but it answers to the synagogue, as being moral; the parochial ones were subject to the chief head one, of those in Jerusalem: the pastors and rulers are called the church in Matth. xviii. 17.

Having shewn there is no foundation for prelacy in scripture, we shall shew there is as little from reason, and then consider its origin, and how it was introduced. (The bishop was diocesan, the metropolitan provincial, the patriarch national, the Pope universal, princes only could call councils, and be their head, or princeps, and a woman be head of the church, 1 Cor. xiv. 34. they could not only establish and make churches, but gods also, in all ages; if there can be no church or God but what is established by kings and laws, there was none the three first centuries, they cannot be both right and wrong in establishing contraries, as Crus, &c. did, and as popery, prelacy and presbytery at one time.) Diocesan prelacy is contrary to right and sound reason; that one should be pastor of 1100 congregations, as the Bishop of Lincoln is, and the Bishop of London of all beyond the seas; that one be pilot to so many ships, or physician to so many patients, under pain of eternal wrath; (Baxter refused a Bishopric, and would rather be a galley slave, See his confutation of prelacy from scripture, reason and the testimony of the primitive church,) whereas, they should take the charge only of as many as they can oversee themselves, and not trust them to another; if the Bishops entrust others to do their work, Christ may bestow upon them their wages; they are commanded to do the work personally, Acts xx. 28. John xxi. 15, to 18, 1 Pet. v. 2 Tim. iv. Reason says, that they who preach the word should exercise discipline on the disobedient and scandalous, and have power of governing the church, and that there should be an equality of labour, authority and revenues among pastors. But in English prelacy, a lay-chancellor, and secular court, has the power of discipline; and they cannot call him to an account, nor can they prohibit the wickedest

edest from the sacraments ; one man has the power of ordination, suspension and deposition ; but in the midst of counsellors there is safety. The Bishop is a Pope in his diocese, independent and accountable to none ; and though he do little or none of the pastoral work, he has almost all the wages. It is indeed shameful that he should have so much, and the labourers so little ; that one should have above a thousand, and others not half a hundred, but the inequality is ten times as great in some places. It is said, there are 1000 that have under ten pounds yearly, some of which serve several churches by turns, which want service the intermediate days, and 1500 that have less than fifteen in England, and some of the Bishops have near 20,000. Their arguments for unity and preventing schism have still greater force for a Pope. Bishops have caused the greatest schisms, as Victor, Donatus, Nestorius, Macedonius, Polycrates, Paulus Samosatenus, &c. and there was unity in Saparta where there were two kings, and in Athens, Rome, Venice, Genoa, Switzerland and Holland, being republics ; and the parity among Bishops and Archbishops is as ready to breed schism as among pastors. The parochial Bishop, or pastor of the flock, is the scripture Bishop, and the true Bishop, Acts xx. And Timothy was such, if among the rest at Ephesus ; so that Presbyter and Bishop are the same, and have the same power of ordination, jurisdiction, and government, as well as of dispensing the word and sacrament ; for if they have power only as to doctrine, worship, and the sacraments, then they are but half pastors. Diocesan prelacy is not only contrary to reason and scripture, or divine appointment, but to antiquity and ecclesiastic constitution ; it was not established by any ecclesiastic council for several centuries, and no general assembly since the reformation established it, so that it is a schism ; nor would a general assembly in any church establish it, as it is against the rights of the majority. The scripture makes the title Bishop belong equally to every pastor ; and it is very remarkable, that wherever the word Bishop occurs in scripture, either the text or context guard it from false glosses, so that it ruins their cause, and therefore none durst ever bring any argument for diocesan bishops from the places where the word bishop is found, but they fly them as a hot iron. See Jameson on the Episcopal Controversy. Providence has so ordered it as with regard to the cup against Papists. Their grand Herculean argument is, If it be not of divine original, how is it that the original of it cannot be shewn ? and this is the same argument that the Papists use for many of their errors, which crept in gradually and unawares. The inventors of many useful arts are not known ; we can better say when it was not, than when it precisely began. Clement in an epistle to Corinth, written soon after Paul's death, says, they were governed by a college of presbyters, and Polycarp says the same of Philippi in an epistle to it 116 ; Jerom says, Alexandria had no regular succession after Mark, for 200 years, to Dionysius ; the college of presbyters elected a superintendent ;

intendent: if they would tell that education, custom and interest, makes them contend to support their point, it would be honest, there is no appeal from a bishop's judgment, none should exercise absolute power, unless guided by inspiration, and then he can execute his will by miracles.

Parochial, prelacy began in the second century, diocesan in the fourth, and liturgies began also about the same time, as an antidote against the Arian and Pelagian heresies. The deficiency and ambiguity of records, for a number of years after the apostles leaves us at an uncertainty as to many things. The Acts of the Apostles is the first ecclesiastical history, viz. that of planting or constituting the church; and the darkest and most defective period in ecclesiastical records, is from the end of it, till about the middle of Trajan's reign, *i. e.* till about 116 or 120. Hierom, the chief of the Latin fathers, says, that the church was governed at first *communio presbyterorum concilio*, by the common council of presbyters; and the learned Dr Blondel, in his elaborate defence of Hierom, proves that there was not a bishop over presbyters before 140. Ignatius, John's disciple, in his epistle to the Magnesians, written in 150, quoted by Turretine, calls presbytery, or church-administration by it, Christ's law, because it was settled by the apostles according to Christ's will; and calls it a novel institution, taking place in his time, to advance a bishop above a presbyter. Chrysostom and Theophylact on Phil. i. tell us, that not only during the apostles lives, but the next ages, the names of bishop and presbyter were not distinguished. Ireneus, bishop of Lyons in France, in 180, uses the names bishop and presbyter in the same sense in all his writings; and lib. 4. c. 43. of heresies, he expressly calls presbyters the apostles successors. There were two or more bishops in one city, as in Rome, &c. in the first ages, that is, nothing but a collegiate ministry. There were 100 in the Island of Crete, which had but 40 cities. And Patrick ordained about 300 in Ireland, that is, about as many as there were of parishes or congregations; and there were 400 in Asia minor, (antiquity will readily be soon pretended for reading public discourses in the church and college, though it began in England since the reformation, and shews one is not acquainted with his subject, nor understands it rightly or fully, else he could not be confined to read a paper, nor compile by plagiarism, it and the English worship are fit for children only, and the Roman for idiots.) See the evidences of these in the rights of the pastors of the Christian church. And it was near 1000 years before it was formally established in Scotland. The first was Palladius in 500, a missionary from Rome, on account of the Pelagian heresy that arose in it. It was reformed from Paganism and Popery by presbyters.

The antient fathers of the three first centuries neither own nor plead for the divine right or institution of prelacy, but only ecclesiastical custom; they plead no scripture-arguments, but own the scripture-

scripture-identity of bishop and presbyter; had they believed that, would Gregory Nazianzen so pathetically lamented the beginning of it, as to say, Would to God there had been no prelacy! and wished it abolished? Cyprian of Carthage, the negro, de unitate ecclesie, and other fathers that were for bishops, adduce no shadow of argument from scripture. The argument which he and the other fathers use is Peter's presidency, for they seem to own him to have been constant president in meetings, and yet own him to have had no more power than others, and thereby destroy their own argument. Cyprian pleads for no more, and owns presbyters the apostles successors as well as bishops. None of them assert bishops to be a distinct order. And synods of bishops sometimes chused presbyters to preside over them. Origin, a presbyter of Alexandria, was president in the synod held at Philadelphia 237. Epiphanius, at the end of the fourth century, is the first that pretended arguments from scripture against Jerom's attack of it, and he also pleads the divine right of metropolitans over bishops, and of patriarchs over metropolitans. Ambrose on Eph. iv. highly commended by Augustine, tells us, that the government of the church was not the same in his time as at the beginning, primo presbyteres Episcopi appellabantur. Presbyters were called bishops at first, but on the enlargement of the church, it began to be governed by another order; and tells us of rectors and presidents, and that the eldest of them held that office during life, and then got the name of bishop appropriated to him. Chancelor King shews that Clemens, Romanus, and Alexandrinus, Cyprian and Ireneus use promiscuously the names presbyter and bishop, and that there were but two orders, bishops and deacons, as Phil. i 1. as there are of angels and archangel. Many other fathers acknowledge that presbyters and bishops were the same, and that therefore the apostle did not mention presbyters, Phil. i. But when one became constant president, he was called bishop, and presided at ordination, or ordained, and the presbyters did all else. When a contention arose about the presidency, not the oldest, but the greatest, or the one that had most interest, was elected. This was in the parochial presbytery, or council of presbyters.

The way that candidates were prepared for the church, was first to make them deacons or ruling elders, then preaching elders, subject to, and commissioned, or employed by the pastor, as need required; and they continued his colleagues or assistants, till they were called to charges of their own: but it was also the practice of the apostles and primitive fathers to ordain several pastors in one church, for more authority, and the defence of Christianity against the Heathens; and as their bounds were large, and their flocks widely dispersed among the Heathens, while some were succouring the persecuted, or visiting the sick, and endeavouring to convert the Heathens, others dispensed the ordinances to the congregation. The pastors lived moderately then, and the Christians were very liberal in

in their donations. The pastor, and the college of presbyters, that assisted him in dispensing all the ordinances, and chiefly in ruling, being joint in the exercise of discipline, was called the parochial presbytery, and was somewhat similar to church sessions among Presbyterians. Prelacy first took place in parochial courts; the constant moderator, or president, was called bishop, and possessed with this pre-eminence above his colleagues by their election, being reckoned head pastor. When the number of Christians increased, so that they were divided into more congregations, the original mother one pretended the pre-eminence over the rest, which were somewhat in the stile of chapels of ease. Thus parochial grew to diocesan prelacy. And they next contended for pre-eminency of cities or sees; and thus archbishops and metropolitans arose, and patriarchs over provinces, &c. It was 150 years before prelacy sensibly appeared, it was 300 before it came any considerable length, and 500 before it became properly diocesan, or provincial, and 900 before it arrived at the height it is now at in Rome and England. The fathers did not foresee to what a length small beginnings may grow. (As of bishop, archbishop, metropolitan, patriarch, pope, bishops judged in secular causes, made what creed, liturgy, ceremonies, they pleased in their own dioceses, as popes being independent, had worldly titles, a throne in the church, and a crown or mitre, hosannas sung to them, their hands kissed, the neck, and the knees bent to them. Dr Hamond on Acts xi 20. owns there were only bishops and deacons at first, bishop and presbyter are the same in old authors; the council of Trullo says, deacons only served tables, and took care of the poor and deaconesses, Rom xvi 1. at baptizing of women, &c. these were in the East till the 12th, and in the West till the 9th century.)

1st, Constant presidents got some small degrees of more power, though they knew that bishop and presbyter were but different names of the same office, and that there were only two orders, viz. bishops and deacons; yet they thought the church had power to divide these into different degrees or classes, as they did that of deacon into archdeacon, subdeacon and deacon; so they thought they might divide that of bishop into presbyter, bishop and archbishop, and thought these of superior gifts should be superintendents; yet they did not reckon them different offices, but different degrees of the same office; and presbyters not only dispensed the word and sacraments, sat and ruled in courts, excommunicated, or restored penitents, but ordained and confirmed. Euseb. lib. vi. cap. 44. p. 246.

As there were no colleges of old, the candidates, besides devoting themselves to solitude, or the hermetic monkish life, for study and devotion, being retired from the world for a time; were also trained by lower offices, and under the direction and instruction of the bishop. When they were ordained preaching elders, they were put into full orders at once, and not empowered to do a part of the office only, as in modern times, and the greater part too,

too, before they be empowered to do the lesser, an inconsistency ; and they did the bishop's office in his charge when he was sick, or absent at synods, &c. as he desired them, before they got charges of their own. The bishop's flock was called *Paroikia*, or *Parish*, not *Dioikia*, or *Diocese*. Chancelor King shews that the discipline of the primitive church was strick, penitents confessed in public, clergy were restored only to lay communion, there were three courts after provincial churches were formed, parochial, synodical and ecumenical, the second was a schism by the bishop from the first, the Scotch church has four courts their synod is entirely useless. See Euseb. eccl. hist. We read of the parish of Alexandria, of Ephesus, Carthage, Athens. &c. The bishop's whole parish diocese, or flock, met in one place with him on Sabbath. There was but one altar and one bishop in every church or diocese. Tertulian de corona Militis says, The bishop baptized all, and knew all the flock. Prelatists could never produce one congregation wanting a residing bishop during the three first centuries. Basil, Ambrose, Augustine, Chrysostom, were only congregational-bishops ; and prelatists own, that it is not essential to bishops to have subject presbyters, or semi-pastors under them. Presbyterian presbyters have the same power, and are of the same order and office as their bishops ; but they say they want episcopal ordination. The antient presbyters were without flocks, or fixed charges, and assisted the bishop as he employed them ; yet they were of the same order, and had intrinsic power of ordination and jurisdiction. The Lutheran churches and the Methodists had no succession of bishops, as England from Popery, her bishops are two headed monsters, craftian, every thing, and therefore nothing being peers, thus civil magistrates or statesmen ordain, &c. Jeroboam, Nebuchadnezzar, Numa, Constantine, Phocas, Henry VIII. &c. established religions, politically modelled, to hold mankind in slavery, subject to oppressive governments. The constitution of the churches of Switserland, Holland, Scotland, &c. are truly episcopal. According to the primitive pattern, their ministers are bishops duly consecrate to that order, having the sole power of ordination and jurisdiction, exclusive of lay presbyters, 1 Tim. vi 7. The antient presbyters ordained alone when the bishop was absent, in Egypt and Alexandria, &c. but that power was afterwards appropriated to the bishop for maintaining his dignity ; but the bishop was only the principal presbyter, different in degree, not in office. See Dr Field of the church. They object, that it was not designed to confer the full office on presbyters at ordination ; and these that are ordained by other presbyters also want episcopal ordination, none can give what they have not, therefore presbyters have not the power of ordination and jurisdiction, and cannot ordain others, or bishops. Answer, The office and power is from God and Christ, the fountain of it. If a priest at marriage should not design the husband to rule, that does not deprive him of the power which God by his ordinance has annexed ; and in like manner presbyters

hyters have their power from the charter of God's word ; and this would nullify the power and office of all princes, magistrates and popes, that receive their power, office and instalment from the suffrage of the people, &c. The power of governing, and all power is from God's appointment, and the people only design and set apart one for the office. Three neighbouring princes, archbishops, or popes, are not got to instal others. Christ never instituted a diocesan prelate ; it is a human office, and therefore has no power from Christ as such, but only as presbyter ; but presbyters have a scripture warrant, whereby every one hath the power of ordination and jurisdiction given him by the royal charter of the city of God, and a charge to execute it. The Cyprianic bishop was congregational, and had his parochial presbytery for ruling ; but in England a lay chancellor exercises discipline, a thing unknown of old. Besides preaching presbyters, there were others chosen from among the people for ruling as their representatives, and these, in a strict sense, were not reckoned among the clergy. Deacons were factors for the people, to take care of the poor, 1 Cor. xii 28. Rom. xii 8. 1 Tim. v 17. Acts vi. to rule, teach, and give alms. The English presbyters teach, but rule not, contrary to the scripture, and Cyprianic presbyters. The apostolic practice of settling a plurality of joint or collegiate presbyters or pastors, in a place for the reasons before given, began to be abolished in Cyprian's time. The bishop, or president, assumed the whole office of pastor, and degraded them to ruling elders ; and the ruling elders began afterwards to be ordained to the ministry, to exercise their gifts as candidates ; so the Cyprianic presbyter is mixed of the antient joint-pastor presbyter, and the ruling elder. Hence the cause of Hilary's complaint, that the antient elders were nigh abolished in his time, *i. e.* in 384 ; and that of deacon was also abolished, as Chrysostom observes, Hom. xiv. on Acts vi. that such deacons as the apostles ordained were not in the church. It is clear the antients had two sorts of elders, ruling and preaching ones, 1 Tim. v 17. though all were ordained afterwards, and deacons also. There was not a despotic prelate over many pastors and flocks, or a bishop of bishops in the first ages. At the end of the third century an elder was an unfixed officer, not pastor of a flock, having none, but an assistant to the pastor in ruling, and preached only when asked. In the fifth century he was one that had the care of a flock, as another's depute, a half pastor, having no power of ordination and jurisdiction, and continues to be so in Rome and England. The English bishops are Barons or Lords and erastian statesmen, contrary to the apostolic canons. In the apostolic church, the preaching joint pastors and ruling elders, brethren made the parochial presbytery. These collegiate, or joint pastors were called elders or bishops, indifferently ; they had all an equal charge ; they laboured and ruled equally, but when they chose a constant president, partly from custom, and partly for distinction's

inction's sake, he got the name bishop appropriated to him; as now among presbyters the name minister, which is common to all church-officers, is appropriated to the pastor, so of old, the president superintendent, was called bishop. Thus the bishop of Rome, Antioch, &c. meant no more than president of the church or presbytery of that city; but that gave him no power over the rest, they were looked upon to be as much pastors of the flock as he. The appropriating this pre-eminence, or privilege of presidency and bishop to one, was one of the earliest deviations from the rule of scripture. What contributed to restrict the name bishop to the president, was the example of those churches that had but one pastor, or preaching presbyter, where the name bishop was given him, to distinguish him from the ruling elders. The presidents gradually assumed the direction, and afterwards, for maintaining unity and peace, the bishops dispensed the sacraments, as some called themselves by the names of those that baptized them, as in 1 Cor. i 12. and in imitation of these places, where any extraordinary unfixed officer, as an apostle or evangelist, resided some time, as being presidents during their abode there; and hence called bishops of these places where they resided any time, or died, as James, bishop of Jerusalem, Peter of Antioch, Mark of Alexandria, though they were not pastors or bishops of particular flocks, but had an unlimited charge and district to labour in; but the greater office includes the lesser.

When these collegiate joint pastors, that were settled by the apostles, or primitive fathers died, they settled one as sole pastor, who elected ruling elders, and licenced them for his aid, and their probation, till they got charges of their own. The principal thing that raised the power of these bishops or presidents was, that they were usually the delegates of parochial presbyteries, to represent them in councils: and when there were few presbyters in these assemblies to oppose their schemes, they devised new methods to raise their dignity, power and superiority; one of the first was, that bishops or presidents should have a new solemn ordination, peculiar to themselves, distinct from presbyters, by the neighbouring bishops; and so they got the power of ordaining, electing and installing the bishop out of the presbyter's hands. Hilary on Eph. iv. tells us, that at first the ordination of a bishop and a presbyter was the same; this new ordination secured them from being deposed by presbyters: to the former honour they got added the power of ordination and presbyters were only to lay on hands, and afterward they pretended that was needless; yet they got not the sole power of ordination for more than 400 years, and not without opposition; though the bishops carried matters as they pleased in great councils, where there were few presbyters, yet in lesser meetings, where many were to contend for their antient rights and privileges, it was not so. In the fourth synod of Carthage, near the end of the fourth century; they got several acts passed in their favour, as, that they should

should impose hands together with the bishop : and canon 2d. and 20th. they got these novel rules and late ecclesiastic laws condemned that deprived presbyters of their power, as of consecrating deacons, &c. Parochial prelacy prepared the way to diocesan prelacy ; city bishops began to usurp over country bishops, and to subject them, under Constantine. The council of Sardica, in 347 can. 6. decrees, That there shall be no bishops consecrated henceforth, in country places and villages, that had not revenues to support their dignity ; but only presbyters shall be settled there *ne vilescat nomen Episcopi & autoritas* Reducing the lesser into subjection to the greater, paved they way to subject all to Rome. The council of Nice in 326. decreed, That in every province one bishop be chief and supreme, and called Metropolitan, and nothing done without him. Constantine the Great bestowed great revenues on the church ; and the bishops imitated the great men of the world, and thought it good policy to model the government of the church to that of the empire ; that as governors of provinces presided over magistrates of cities, so should patriarchs over bishops of cities ; and this was thought convenient, and approved by the bishops. The chief thing that gave rise to diocesan episcopacy was the conversion of the Emperor, and therewith the government, and many Pagans ; when Christians and congregations were multiplied, in the compass of ground where the old congregation stood, they did not multiply dioceses and bishops as congregations multiplied, but held all dependent on the original one. Should churches be measured by acres of land, and not by the number of souls, what right had a bishop to claim the same spot for his diocese, when there were 100 congregations on it, as when there was only one ? They should have acted like the bees. These sagacious creatures, when a swarm is cast, go and seek a new hive to themselves, and form a state quite distinct and independent of the other. What right had the former Christians to superiority over the new converts ? But ambition did not stop here, the bishops of superior cities were not at rest till they got the superiority over inferior ones. Hence in this manner arose archbishops and patriarchs, which last were the chief of a province, being superior to metropolitans. There were five famous patriarchs. The bishop of Carthage was patriarch or primate of Africa, the bishop of Alexandria was primate of Egypt, the bishop of Antioch of the Syrians, the bishop of Constantinople of the Greeks, and the bishop of Rome of the Italians ; and there was next a contest among these who to be primate or Pope, which was sometimes claimed by the bishop of Rome, and at other times by the bishop of Constantinople, after it became the royal city, John, bishop of Constantinople, thirsting for pre-eminency, grasped at the title of Universal Bishop of the whole church, to be prelate or pope over it in 600. Gregory the Great, bishop of Rome, opposed and condemned that title, and in Epist. 20th, says, Whoever desires that title is the forerunner of antichrist ; yet his successor, Boniface

niface III. obtained it in the manner already related. Thus the huge mountain of the Papacy rose from small beginnings. From the first presbyter or president, rose the bishop; from the first bishop, the metropolitan; from the chief metropolitan, the patriarch; and from the chief patriarch, the pope; which gave reason to all to say, with godly Nazianzen, Would to God there had been no prelacy! This antichristian hierarchy was the image of the first beast, or Pagan hierarchy; for Rome Pagan, besides inferior clergy or priests, had Flamins, Arch-flamins, Proto-flamins; and at Rome the Pontifex Maximus, or high priest. And the emperors assumed both the temporal and pontifical supreme power, as the Pope did over the Christian state. The apostolic canons 6. 61. 82. decreed to depose the bishops that had civil employments or offices, and engaged in the affairs of the world.

That there ought to be an equality of power among the clergy, is the doctrine of all reformed churches but England; as the Waldenses 1160, the Albigenses 1190, the Wickliffites 1370, the Hussites 1400, Switlerland, Savoy, Piedmont, Geneva, France, Germany, Bohemia, Hungary, Poland, Holland, Prussia, Saxony, Wittemberg; Luther agrees to it in the confession of Augsburg, and the articles of Smalcald, subscribed by him and Melancton, and all learned judicious divines, commentators, polemics, systematicks, agree to it. And many, of both Rome and England, are of the same mind. Gratian, the monk, who compiled the canons of 1140, asserts the identity of bishop and presbyter. Peter Lombard, master of the sentences, says the primitive church had but two orders, presbyters and deacons. Estius Aquinas Bonaventure, and most of the schoolmen, are of the same mind: as also Durandus Aureolus, Cardinal Cajetan, &c. Erasmus on 1 Tim. iv 14. Cassander, &c. were of the same mind, as Chrysostom, Augustine, Pope Urban. At the reformation, the church of England was generally of this mind. See the book called the Institutions of a Christian, published 1543, by the authority of Henry VIII. and both houses of parliament. The famous archbishop Cranmer, the chief of the English reformers, and the bishops Jewel, Bilson, Morton, Beddel and Hooper, Latimer, Bradford, Lambert, Fulk, Fox, Pinkington, Whitgift, Downham, Hooker, Willet, Whitaker, Holland, &c. agree, that there are only two orders, presbyters and deacons, and that the superiority of a bishop over a presbyter is not of divine right, but of ecclesiastick custom. The Lutheran bishops, or superintendants, are not a different order from presbyters, but are settled by them, and have little above three or four hundred yearly. And the notion that there is no church without a diocesan bishop, *i. e.* a bishop of bishops, or subject presbyters, &c. unchurches all the reformed churches, and renders their ordination and baptism void, if no ordination is valid but by these bishops; thus some bigotted prelatists have persuaded some weak presbyterians to be baptized again.

But

But dispensing the word is a higher act than dispensing the sacraments, and either of them is a higher act than ordination or jurisdiction, and the exercise of discipline. Yet some of both parties think the mode of church-government does not affect the doctrine or worship, faith or practice, of Christianity, or private Christians, and therefore it is a matter of less importance; yet it is not a matter of indifference to these church-officers, that are deprived of the half of their office, and of the power of doing their duty, in exercising discipline and jurisdiction on offenders, which also gives loose reins to such, and affects the practice of religion and civil society, as well as deprives them of an equality in revenues, labour, and power. That some church-power, government and discipline is necessary, and of divine right, for maintaining order, &c. is self-evident; for where no discipline or power is exercised, vice has loose reins. See Rutherford's *Divine Right of Church-government*. Dr Barrow, a great prelatist, says, That princes, by the law of God and antient practice, may erect, enlarge and diminish bishopricks as they please; therefore the king and parliament of Britain did right in 1690, in multiplying these in Scotland into single congregations, and making as many dioceses as parishes; they did not abolish, but multiply bishopricks. The constitution of the churches of Scotland, Geneva, Holland, &c. is truly Episcopal, according to the scripture pattern, and the primitive ages of the church: their ministers or pastors are bishops duly consecrated to that order, having the sole power of ordination, exclusive of lay presbyters. At the reformation in Scotland there were superintendents, that were to be superior to others in labours, inspection and care, as well as in precedency. And the eminently great and good bishops, Usher and Hall, were for no more prelacy than perpetual moderators. That one suppose the metropolitan in the presbytery, or the moderator or president in his turn, have the charge of inspecting the rest, if they perform all the parts of their office with fidelity and care, and behave suitably, and have authority to cite them immediately before the court, if they act otherwise; is a more immediate way of maintaining church-discipline and regularity than where none has the charge of such inspection more than another; and what is every body's business is reckoned nobody's.

We see the form of churches now is either congregational, having the supreme power entire in themselves, independent of external power: Or, secondly, diocesan, under one prelate or diocesan bishop. Though the Scots prelates had several presbyteries under them, and they were not the moderators or presidents, but some of themselves; so that it is difficult to say what is the bounds of a diocesan church, whether it is a county or not, or what are the number of congregations and subpastors in it: Or, thirdly, provincial, under one patriarch, as the Greeks and eastern churches are, though it is difficult to say what is the bounds of one of these: Or, fourthly, national, and it is difficult to say what is the bounds

or

or extent of one of these: Or, fifthly, catholic, as the church of Rome holds herself to be, and as the Donatists did in Africa, and as in fact several sectaries do. The first has one pastor; the second and third are subject to one prelate, or particular pope; the fourth is under the government of one supreme court; the fifth is subject to one universal prelate or pope. Some believe absurdities and falsehoods, because they will believe them, as those of popery and prelacy, without reason or evidence, and contrary to them, and the nature of things, and the very senses, believing them with the will, and not with the judgment, if with that they are knaves, if with this they are ignorant or stupid and ideotical; and infidels disbelieve revelation, and the gospel scheme of salvation, in the same way, being ignorant of the sinful, miserable state of man, and the need of the salvation of the gospel, so well attested by the best evidences of prophecies and true real certain miracles.

We proceed now to consider some heresies and schisms of less note, and therefore shall be brief.

ARMINIANS.

Some old Pelagian and Popish heresies were revived in the 16th century by James Arminius, professor of divinity at Leyden in Holland, he died in 1609. He revived the doctrine of freewill, which Pelagius propagated in the fifth century, and which Augustine, the advocate for free grace, so vigorously opposed, who was reckoned the next great champion in defence of free grace after Paul, as Luther in opposition to the Romish doctrine of merits, &c. was reckoned the next after him. Pelagius, like Arius, often changed his sentiments, and therefore is said to have a lunar faith. The fact is, when mankind err from the way of truth, they know not well where to settle or fix, and can find no resting place. The doctrine of free will implies either the perfection of human nature, that it is free of corruption, and in its primitive state, or else that baptism regenerates, as the church of Rome teaches; and that all men err only by seeing and following bad examples, which leads them wrong; which is in a great measure the case, though not wholly so. Arminius had many abettors, but yet there were more against him. The synod of Dort 1618, consisted not only of the divines of Holland, but of commissioners from other reformed churches, as Great Britain, Hesse, Switzerland, Geneva, &c. who condemned the doctrine of the Arminians, which they had reduced to five articles in their petition. presented to the states of Holland, called a Remonstrance; hence they are called Remonstrants, as the reformed were called Protestants, from the protest which the states of Germany gave against the imperial and Popish edict of the diet at Worms 1529. The five articles in which the Arminians differ from the reformed churches, otherwise called Calvinistic, are the following:

They

They deny predestination, perseverance and imputed righteousness, and assert free will and universal redemption. To reject one scripture doctrine is rejecting the authority of all, James ii 10. the Socinians and Arians are more modest, though less honest, in trying to make it to agree to their notions, as none can be saved without imputed righteousness, if it be rejected, the whole gospel is lost, and no doctrine is more evident, on the contrary, the Socinians make Christ's active obedience all, Christ's virtues are his blood, but not imputed. As for the first, it is evident, that the Predestinarians and Antipredestinarians neither understand one another, nor the doctrine itself; and it is easy to reconcile them, provided they can be made to understand the doctrine. Those that deny predestination, or fore-ordaining, acknowledge prescience or fore-knowledge in God; and the other party assert, that the one of these implies the other, and that predestination, providence and prophecy, are terms of the like import. Predestination signifies previously to determine, or fore-ordain; providence signifies to foresee, so as to provide; prophecy signifies to foretell, which cannot be done with certainty without fore-ordaining. The mistake arises from applying to God, as in the Trinitarians controversy, what belongs to man, and, on the contrary; for there is neither fore-knowledge nor back-knowledge in God, his existence is a point, (not in the mathematical, but metaphysical sense,) time is a part of that point: in eternity there is neither time to come, nor past, but an eternal now does ever last: therefore whatever takes place in time was present to God at the beginning of it; what is future to us is present to him; and, as every judge does, he passes sentence on what is before him.

Thus much I have said merely to put an end to this controversy, else I had passed it over, knowing it is impious to pry into the plan of the divine government and decrees, whether they are absolute or not. It is the will of precept that concerns us, and not the secret will, or the will of purpose. A certain judicious author says, None will discourse on predestination, or the prophetic part of the revelation, unless he be either mad, or intends to put his audience mad. Cajetan said, Calvin was wise, because he wrote not on the Apocalypse. There were two kinds of Predestinarians, called Supralapsarians and Sublapsarians. The first believe that God created a certain part of men and angels to be happy, and another to be miserable. The other, of whom Calvin was, believe that he determined to pass by some of fallen men, reprobated and doomed to misery for their evil deeds, and to elect or chuse others to salvation. Some, by the abuse of this doctrine, pretend that they need not use the means of holiness, as, if they are to be saved, they will be saved though they do nothing, &c. But none act on this principle in common life, to think they need not take food, or avoid danger, for they will live their appointed time. But the means are appointed as well as the end, and it is by improving the means that we attain to certainty as to the end.

2dly, They deny perseverance, and assert, that the saints may fall totally, yea, and finally, from a state of grace. They may indeed fall from the exercise of it for a time, but not totally or finally from the habit, or favour of God. His love, like his word and promise, is unchangeable, and Christ's merits and intercession are all-sufficient, 1 Pet. i 5. John xvii 20. xi 26. the assurance of salvation by faith is founded on the truth of the divine promises, the inward evidences of these are the graces to which they are made, love and delight in the word ordinances, day, people, &c. of God, and aversion to all evil, the marks are the fruits of faith and love, in works of piety, charity and of all holiness; the first Epistle of John has such marks, imputed righteousness and assurance incline not to laxness.

3dly, The Arminians assert free will. This I have stated and discussed in the Design of Creation, and shall be short on it here.

1st, Man certainly is not a machine that is only acted upon by external objects, and does not act from internal principles.

2dly, He does not act from fatal necessity, but from choice, else he could not be capable of either virtue or vice, rewards or punishments, by the justification or condemnation of his own conscience, or of God. He has some power of will, as to avoid bad actions, and do good ones if not to avoid bad inclinations, or do good actions with proper motives and right dispositions, for to do which he needs supernatural aids, John xv 5. but he can read, hear, think, go to church, and use the means of grace; and the very presence of his fellow-men will make him abstain from bad actions, as the sense of immediate danger will make the brutes do.

4thly, The Arminians assert universal redemption. This is a vague and indeterminate idea, and it is not evident what they mean by it. Whether all men by the gospel are brought into a salvable state, or have sufficient grace, that they resist, and might be saved if they improved it; or whether Christ died for all virtually, so that his merit was sufficient for all, which it certainly is. Irresistible grace, as it implies compulsion, and not a voluntary compliance, sounds harsh to some ears, but that grace is not sufficient which is not effectual. Whether men are passive under the first actings, or operations of grace and of the Holy Spirit, or whether they concur, and are not wholly impotent, are rather too speculative; let every one improve the means that would obtain the end, Num. xxiii 10. The Socinians, Arians, Pelagians and Arminians err that the scripture can be savingly understood without the spirit's illumination, John vi 45. 1 Cor. ii 9, 14. the disciples did not, Luke xxiv 45. and the Jews have the vail on their minds, 2 Cor. iii 14. and none can till renewed in knowledge, righteousness and holiness, 1 Cor. iv 7. Tit. iii 5. John vi 64.

These four points are of less importance to be disputed, as the believing or disbelieving of them does not so immediately effect saving, justifying faith, and Christian practice; even the disbelieving perseverance

verance tends to make such as have evidences of their adoption more watchful. But the

5th Point is the most important, viz. imputed righteousness, tho' the dispute about this is partly in words also, as moderate Arminians, who differ not widely from moderate Calvinists, understand much the same by grace. They assert, that justification consists only in the pardon of sin, which is obtained by the imputation of Christ's passive obedience, or sufferings, and not also in the imputation of his active obedience in fulfilling the law; and this leads them into gross absurdities, as to assert, that Christ, by his merits and intercession, procured acceptance for our sincere, though imperfect obedience, as if it were perfect, *i. e.* he procured an easier dispensation of the law suited to our imperfect state; and this impeaches the divine wisdom or goodness, in not giving a law at first that would suit every state: and they say, that if Christ's active obedience could be imputed to any, it could be imputed but to an individual, as he was but one person. But this is contrary to their own doctrine of the infinite merits of his passive obedience from his divine nature, which must be the same with regard to his active obedience. They hold, that he must have kept the law for himself, as he was man, but then his divine person exempted him from that in the manner of mere man. In opposition to their assertion, it is evident, that the law admits nothing but perfect obedience, James ii 10. Gal. iii 10. Adam was created innocent, but was not entitled to eternal life by his innocence; he must keep the commands, and perform a course of obedience to fulfil the law. But though some great divines, as Tillotson, &c. say they can find nothing more meant by justification in scripture, than pardon or remission of sins, yet it is evident there is more to be found, Rom. v 19. where observe, that it was active disobedience in Adam that was imputed to all his posterity, and the contrast is clear. Many other texts might be adduced. See this doctrine demonstrated by Dr Owen on justification. The doctrine of original sin, imputed and inherent, were considered on the article of Popery; and it is evident, not only from the oracles of truth, Rom. v 12. 1 Cor. xv 22. but also from undeniable facts, Eph. ii 3. John iii 2, 6. the argument for man's mortality from the law of nature will not hold here; for though the brutes thus die, viz. by a condition of nature, as material substances are made up of parts, and therefore are liable to a dissolution, or separation of these parts, yet the analogy will not hold according to the moral design of the rational creation; animals and vegetables were to have but a temporary duration, a certain period being their term of existence. But man was made for immortality, physicians cannot shew any cause of decay or old age; and as one part of him is immortal by a condition, or law of nature, viz. his immaterial part, his material part would have been so by favour, or by a law of nature and propriety, that his person might remain entire; for a division in it

was only the consequence of his transgression, forfeiting a title to favour, or the uniformity, propriety and regularity of the course of nature; and from 1 Cor. xv 22. it seems evident, that without the Mediator there would have been no resurrection or restoration of the body. See the celebrated Dr Edward's confutation of Dr Taylor on original sin. One of the most celebrated anatomists that any age has produced, observes, that from the structure of the human body, one would conclude it would be immortal, and he could not have believed the contrary, if facts did not shew it, if no violence were done to it any way, as there is a regular repair of the waste, called for by nature, so there could be no decay; disease is the effect of disorder in the motion of the machine, the earth would grow old if there were not a repair by the fall of what is exhaled to repair the decay and waste.

That all Adam's posterity are involved in the consequences of his crime, is evident from multitudes of fatal evidences; and particularly from the pains and death of infants, that have not offended in their own persons, and therefore it is by some previous crime, or moral evil, they suffer this natural evil. For disease, decay, or old age and death, are penal evils, and proceed from a moral as well as a natural cause. Now this consequence of Adam's crime to his posterity, can be only by his public capacity or connection, viz. his acting as a public person, or representative of them all, as an ambassador's conduct affects the state he represents. Nor was it expedient, if possible, to treat with man otherwise than in this collective capacity; as his posterity, who were inseparably connected with him, were not in being, and were gradually to exist; and it was perfectly proper and reasonable to include his posterity in him in the treaty, for his own interest was as much at stake as theirs; and so not only a care for his offspring, but for his own interest, should have made him preserve his felicity, and as he did not, none of his offspring would have done it. That there was a federal transaction between God and our progenitor, is evident from the threatened punishment, which implies a promised reward on fulfilling the condition; and it is evident, from other parts of the scripture, Hos. vi 7. in the Hebrew, it is Adam, which plainly implies that he transgressed a covenant with God; and he is called the figure of Christ, as he was a federal head for they are represented as public persons by the apostle, and the contrast made confirms it, Rom v. 1 Cor. xv. The positive precept was Adam's revealed religion, but he might have broken the covenant also, by transgressing the law of nature. Had Adam kept the covenant during the state of his trial and probation, *i. e.* till he was confirmed in the habits of virtue, whether it had been three years or longer, his children then would have been entitled to the consequence, viz. happiness as soon as they were in being. The condition was performing perfect obedience personally, both in parts and degrees, or doing every duty, and committing

committing no sin in thought, word or deed, and the punishment was death in its utmost extent.

Some late eminent divines confound the covenants of redemption and grace: the first was made with Christ personally, wherein a reward for a certain work was promised, as is clear from the prophet Isaiah xlix 6. (see Flavel on it,) and the covenant of grace was made with him, and representative of believers, as a public person, a federal head, and the condition to him was to fulfil both the precept and the penalty, Psal. xl 8. Matth. iii 15. xx 28. Rom. v. *i.e.* to perform the obedience it required, and suffer the punishment for breaking it, and all the sins his people commit, as being consequential of that corruption derived from Adam. Original sin is twofold, viz. the guilt or punishment of Adam's first sin, or that transgression he committed in a public capacity, in eating the forbidden fruit, which is properly called original sin: though the term applied to Adam's posterity is disliked; yet the thing is a melancholy truth, attested by facts and fatal experience. *2dly*, The corruption of nature which man has from his original constitution, viz. the violent propensity of the sensual appetites to their objects in an irregular, or immoderate and excessive degree; which become too strong for the remonstrances of reason, or the dictates of conscience, and which pre-occupy the will, becloud the judgment, and inveigle the affections, and which pollute and pervert the whole soul, Gen. vi 5 Psal. li 5. John iii 6. And it is not only declared in scripture, but self-evident from the light of nature and fatal experience. The Heathen philosophers lamented it; and, as Boston says, it is like holding out a candle to let men see the sun to point it out; though a great many of the prevalent vices and corruptions arise from imitation and example. The Mediator escaped this corruption of nature by his miraculous and extraordinary generation, and having no corruption, he was proof against temptations, for a spark will not kindle a flame if it fall not on combustible matter; and his holiness of nature, righteousness of life, and satisfaction for sin, were the condition of the covenant of grace to him; and the condition of it to his people, is to believe he atoned for their sins, and fulfilled all righteousness, and to express the fruits of that faith in repentance and obedience, living soberly, righteously, and godly. &c. or, according to the apostle, faith and repentance are the conditions of the gospel-covenant, Acts xvi 31. xx 21. The covenant of grace to believers was a covenant of works to Christ; it was just the fulfilling of the covenant of works, as the surety, and in the stead of sinners; for, strictly speaking, there can be no other but a covenant of works, duties, or obedience between a Creator and his creatures, a Sovereign and the subjects of his moral government. It is called a covenant of grace to mankind, as all the benefits of it, though they were purchased by Christ, are free gifts to believers, as justification, adoption, and the kingdom of heaven; and even faith, the condition of it, is a gift or grace of the Spirit: but the promises are

are not all absolute, as libertines assert ; for the beatitudes, &c. are conditional promises, Matth. v. But answerable to the conditional promises, there is a promise of the condition or of the graces to dispose to perform it, Ezek. xviii 30, 31, 32. xxxvi 25, 26. Acts v 31. xi 18. See Cole on God's sovereignty. Withins and Boston on the covenants, Calamy and R. Erskine on the promises.

ANTIPÆDO-BAPTIST CHURCH.

We shall next consider the controversy with the antipædo-baptists, though it was prior to the Arminian, yet it is of less importance. This doctrine was revived at the reformation, when religious liberty was recovered ; as for several centuries the absolute power of Popery swallowed up all liberty, and suppressed all freedom of enquiry. They were called antipædo-baptists, from being against pædo-baptism, *i. e.* infant-baptism ; and called Anabaptists, from their baptizing again these that were baptized in their infancy, when they admit them members of their society. Where Christianity is established by the law of the land, as the civil state religion, Deists, Sceptics, &c. infidels, get their children baptized, it being the fashion, and train them to be infidels, such children cannot be said to have renounced their baptism, and turned apostates from that political church. The arguments for and against infant-baptism, from reason and scripture, are indeed nearly equal. It is argued, that it is not their own act, and therefore null and void, as they might have been initiated into the Jewish or Mahomedan religions in the same manner, without their knowledge or consent. And from the scripture, He that believeth, and is baptized, shall be saved ; where believing is put first, Mark, xvi 16. and the necessity of it is disproved from the same text, as it is not said, He that is not baptized shall perish, but He that believeth not. The arguments for it are the following, from reason : The children of citizens are born citizens, and entitled to all the privileges of citizens by birth before they know them, only strangers are made citizens by burghs tickets, rites or forms ; and from hence appears the absurdity of calling baptism the admitting children of Christian parents members of the visible church. Children are to be considered of their parents religion till they chuse another, and they belong to the church or state they were bred in till they remove from it ; but this proves that the children of Christian parents being born in the church, should not be baptized, but only proselytes from other religions, who are to enter into it by this rite, and the command, it seems respected only such. Deil of Cambridge university, has with great learning shewn that Christ's baptism never means water baptism, but always that of the Holy Ghost, thus the dispute about infant or adult-baptism is ended.

2dly, From analogy of reason and scripture: The Jews children received the seal of the covenant in infancy, and Christ came not to abridge, but to enlarge the privileges of the church of God. But then it is replied, that calling it a privilege is holding it regenerates and saves such as die in infancy, or live, if they fall not, and is of absolute necessity, which are Popish absurdities. And as it only entitles to the privileges of the visible church, and does not bring into the invisible, or regenerate, therefore it is absurd to baptize such as are dying, and will not live to enjoy these privileges it entitles them to; as it would be absurd to give rights of heirship to a legacy or estate to a dying child that will not enjoy them. And it is argued, that it was as much, or more a political than ecclesiastic rite among the Jews, and was performed by the parents as a domestic thing, and not by the church-officers, Col. ii 11. admits also of reasoning from analogy, as it seems there to succeed circumcision. The dispute about the mode of it rests on the signification of the word, which signifies the application of water any way, tho' the Anabaptists think dipping essential. Indeed it was the original mode for converts from Heathenism, and they were laid into the water as the dead are in their graves, and thereby said to be dead to their former religion and conversation, and arisen to a new one, by their arising out of the water. All this was externally the case with regard to their profession, Rom. vi 3, 4. But the mode of it is of still less importance than the time of it: the subjects of it are the chief matter of importance. Some rejected water baptism, and said, it was John's, and that of the Holy Ghost was Christ's. It is observed, that the form or manner of pronouncing the words in most places is perfectly absurd, and supports the cause of the Anabaptists. Addressing a child by name, say they, is continued since the primitive times, and shews that it was originally conferred on adults only, and the form has never been altered, though infant baptism was introduced. Saying, I baptize thee, and not, I baptize this child, is as absurd as addressing an animal, or inanimate creature, which they baptize in Rome. Mentioning the name has no connection with it, and has led some weak people to think, it is nothing else but giving a name. Consecrating the water seems to be without foundation from either reason or scripture. We pray that our food may nourish us, and for this reason we pray for the divine blessing on the elements in the Lord's supper, as well as for the spiritual blessing thereby signified to our souls. But none pray for a blessing on water, for the purpose of washing; its natural property is to wash wherever it is applied or falls. But what is sufficient to determine the matter is, that we have an example of the one in the institution, and none of the other. It seems to be a relic of Popery, first to consecrate, or baptize the water, for they do so with almost all things ecclesiastic, as bells, fonts, yea, and church-yards, which the English also consecrate or baptize. As for the subjects of baptism, that great and most august assembly of
Westminster

Westminster declares, they are only the members of the visible church, or the children of one or both parents being such; for the converts from Jews and Heathens were Christians by professing faith in Christ, and practising it some time, before they were baptized. But the children of parents under scandal, who have thereby cast themselves out of the visible church, have no title to it; for if the child has not a title by the parent to any privilege, civil or ecclesiastic, it can have it by no other. Proxy-baptism is altogether contrary to the nature of things, the economy of the gospel covenant, or dispensation, and reason, except the parents be both dead, who, had they been alive, were entitled to the ordinance for themselves or their children; and in this case the nearest heir should be proxy; and only these that are worthy to partake of the Lord's supper are worthy to receive baptism for their children. As the child cannot act by reason of its non-age, the parents act in its name; and as the sacraments are both seals of the same covenant, and instituted by the same author, they require the same qualifications. If parents were out of the visible church by their conduct, in breaking the rules of that society, or under scandal at the time their children were born, these children, being born out of the visible church, have no more title to baptism than these of Pagans, their parents being as such at the time, and cannot be baptized till they believe and profess the faith, being adults, and ask baptism themselves.

Christianity, considered as a system of religion, includes all natural religion and every duty, and therefore the gospel-covenant includes the marriage-covenant; and those that are born out of the marriage-covenant, have no title to baptism, or the seals of the covenant, in infancy, or by their parents. The profanation and abuse of baptism in these ways give too much reason to the Anabaptists to reject infant-baptism. There is indeed no evidence either for or against it, from example or precept, in the New Testament. Whole houses being baptized is no more an evidence for it than that whole houses believed, which implies only adults. And it appears, that it was held mostly of indifference in the primitive church, for some Emperors and Bishops were not baptized in infancy: and the difference about baptizing in infancy, or deferring it till the years of discretion, was not held a matter of such importance as to hinder them keeping communion with one another. See Wall's history of infant-baptism, Sir Peter King on the constitution of the primitive church, &c. Our modern Anabaptists are very illiberal in holding sprinkling and infant-baptism null and void, and baptizing them again; it were enough that they held them only improper, and did not rebaptize such as had received the supper by their own act, as that is reversing and annulling it, but only such as had not, they try their knowledge, &c. in preaching before they are baptized; and they assume the title of Baptists, as if there were none that ever deserved that title but them and John the Baptist.

Some

Some think it expedient to defer baptism to the years of discretion, because of the gross abuse of infant-baptism; therefore, if any of them became universal, it is much better that it be adult baptism; there is so much abuse, superstition and profaness, as to be baptized when dying, as if it regenerated and saved, an abuse, a charm from being changed by faries to give a name, make a Christian, a member of the visible church, &c. Libertine parents get their children baptized, and come under solemn vows and obligations, in so doing, to live like Christians, and instruct and set a good example before their children, and never pay any regard to the performance of these obligations; and when put in mind of them say, they did that on account of their children, and not on their own account; and when the children attain to the years of discretion, and are told of their baptismal engagements by their teachers, which their parents had not told them, they say it was their parents that came under these obligations, and they have no concern with them. So the most pious and judicious think, it were better that children come to the years of discretion before they be baptized, and then if their conduct be such as entitles them to it, and if they chuse to come under vows and obligations for themselves, let them be baptized; but their conduct is unaccountable who grow up to maturity, and profess Christianity, and neglect the principal ordinance, and the dying command of the Saviour, and more especially these that receive baptism for their children, though not one of a hundred of these in established churches do it; it is contrary to all order to baptize children to such as neglect either family worship, Jer x 25. or the Lord's supper. The Jews, under the pair of excision, were to receive the passover at twelve years of age; and none among the primitive Christians that had received baptism, neglected the Lord's supper; and none can be called Christians in profession, that have not received one of the solemn ordinances personally; as these are the distinguishing marks of the Christian church; for every right-constituted, and well-regulated society, has some rites to distinguish it from others; the fewest it can have are two, one for admitting members, and one for the members keeping communion and fellowship with one another. When there was only one religion in the world, there was no need of a rite of admission, and they had the Sabbath and sacrifices for ordinances of communion. But when Abraham was called, the world was degenerated into the acknowledging, and worshipping false gods; therefore circumcision was given him, as a rite of admitting members into the society of the worshippers of the true God; and as others kept Sabbath for communion, the passover was appointed as a rite of communion, as well as a mean and memorial of their protection from the destroying angel; and as Heathen idolaters increased their rites and sacrifices, the church needed more for distinction; therefore all the males were appointed to meet three times yearly, at the tabernacle or temple, at the three feasts of the Passover, Pentecost and Tabernacles,

nacles, for more special communion, to prevent them from falling from the knowledge and worship of the true God. See the explication of these before on the Jewish religion; the Jews used baptism also for females, males and proselytes.

The Socinians, &c. rejected positive institutions, as being too speculative and philosophical, these being not moral-natural, or rational enough for them. As man consists of a spirit, lodged in a material body, the original and natural way of instruction was by figures, as material emblems and symbols of spiritual things, as the trees of life and knowledge, the types, &c. See the antient judaism, and all eastern learning; but for singularity, modern heretics and infidels depart from nature and spiritualize matter, or the contrary, some use too many signs, and abuse them, as papists and others reject them all, as baptism the supper, and sabbath. And the quakers are too spiritual for these, and need not external ordinances and signs, as they have the thing signified; but this is rejecting the appointed means, and commanded duties, and transgressing the authority of the Lord of the church, if they own revelation. Socinians also deny the need of morality, to entitle them to these ordinances, or debaring the scandalous, and say, No qualifications are necessary, as it is only done in memory of a friend; but even granting it were not a feast upon, or in memory of a sacrifice, or a solemn sacrificial feast, that supposes peace with God, as a great author has shewn; and it is known what qualifications were required, for offering and feasting on the sacrifice, yet, upon their own principles, it would be hypocrisy, &c. to one to attend a feast in memory of a friend, suppose an earthly prince, who was not well affected, but a rebel; and they are such with regard to Sion's King, thus live in the practice of sin, or neglect of duty, Phil. i 21. Col. i 21. 1 Cor. xi 29. See Warden and Boston on Baptism.

The most of these that remain to be considered are Enthusiasts, tho' not so much as the Romanists, &c. Enthusiasm, like sophistry, according to the origin of the word, had originally a good meaning; this signified wisdom, and that inspiration; but by reason of false pretenders to these, another idea was affixed to them; hence sophistry signifies false wit, or false reasoning; and enthusiasm signifies false inspiration, or a false persuasion of the divine presence and influence, which perfects them in knowledge and holiness, or a mere pretence to these.

Two remarkable parties arose in Germany of such enthusiasts, or false pretenders to inspiration, or extraordinary illumination, purity, and other divine endowments. Both thought they were as perfect as Adam in innocency, and therefore the one sect rejected clothes, as the mark of crimes, and even met naked in their assemblies. The other justly observed, that laws and government suppose crimes as medicines do diseases, and therefore attempted to abolish these, as marks of disgrace to a perfect people, till they were checked by the government. O that different parties had striven to excel one another

nother in goodness, as they have to defend their principles and
 plaus, and to refute others, only the Quakers and Methodists have
 done so, and others are worse than Pagans and Mahomedans, so
 that Japan and Ethiopea, &c. will not deal with them, the good
 lives of the primitive Christians, propagated the gospel more than
 the apostles miracles, but now, they cause infidelity among them-
 selves, and the name of Christ is profaned among Pagans.

MORAVIAN CHURCH.

Another party arose in Germany this century about 1720, or
 soon after it, called Moravians, from the province of that name.
 Their author was Count Zinzendorf. They pretend to perfection,
 and intimate communion with heaven. They generally continue
 members of Protestant churches, but have the ordinances also dis-
 pensed to them by their pastors in their own congregations. Their
 missionaries traverse many countries, and have done good, and make
 proselytes of Negroes, Indians, &c. They hold themselves the true
 followers of the Lamb, and worship only the Son, and the Father
 and Spirit in him, John xiv 10. They admire marriage, by reason
 of their mysticism concerning it, as they are Mystics. They deny
 that creation is to be ascribed to the Father. They speak of re-
 posing themselves in the pierced side of Christ. They are much
 of Solitudian principles, having seen few of their books or people, we
 will not give the accounts of others, but rather say nothing; they
 are pious and peaceable, but enthusiastic.

PHILADELPHIAN CHURCH, CALLED QUAKERS.

Another society arose in England about the middle of last cen-
 tury, who, from their manner of trembling, when they harrangue,
 were called Quakers. Their founder was one George Fox. It is
 said he had some scruples of conscience which no divine could solve,
 and at last he got them solved by the inward light; hence their prin-
 ciple is to rest wholly on the light within for their instruction, and
 they hold outward means useless forms. They call the written word
 a dead letter, or secondary rule, and think that their light within is
 from the lively operations of the Spirit, which supplies the use of
 books for spiritual instruction; they read the bible, &c. with care,
 and harrangue in their assemblies, when moved, as they think by
 the Spirit, which is an external mean of instruction, addressed to
 the ear; though they have often silent meetings, and reckon them
 the best. As they all pretend to be inspired by the inward light,
 they all speak when moved to it, both men and women. as the pro-
 phetesses of old did, and have no particular order of persons appoint-
 ed for that purpose, but such as are incited above others, are devoted
 to it as apostles. They sing none but in their hearts, Eph. v 19.

as they use no books in their assembly. They pray and preach, and they reject the positive institutions of Christianity as useless, thinking they have the inward baptism of the Spirit, and are nourished spiritually by the body and blood of Christ, by which they mean internal divine light, of which the elements are only lifeless signs. They have their wives chosen by others, for them, as the safest way; and they have peculiar modes of marriage and burial, which have little worth description in them. They live like philosophers and Christians; all true Christians grant that the outward means are useless without the inward illuminations and operations of the Spirit in knowledge, holiness and consolations, and this makes the difference, but this influence is not extraordinary revelation or inspiration equal to that of the scripture. Quakers principles have been either ignorantly or maliciously mistaken by most authors that speak of them.

Their principle depends on the meaning of the inward light. Either it is to be understood of reason, though, contrary to Deists, they pretend not to have it by the exercise of their faculties, or to make any use of them, but to be wholly passive recipients of the illuminations and operations of the Spirit and grace of Christ, to have it by intuition; or else they are to be considered as enthusiasts, actuated by visionary notions, or a religious quietism or melancholy. They acknowledge the scripture to be a revelation; but they pretend to be above it, having the immediate inspiration of the same Spirit for their guide. Whether or not their discourses are inspired, their life and conversation seems to be inspired, they have learned to think before they act. If all men were like them, there would be no wars nor ambition, &c. different ranks dividing man from man, contrary to nature, Acts xvii 26. law divides them only into just and unjust, virtuous and vicious. Their notions of Christ are partly allegorical and peculiar; they speak of the life, death and resurrection of Christ, but do not always thereby mean Christ personally, but the light within, Rom. viii 10. Eph. v 14. Gal. ii 20. The life of Christ is the continuance of virtuous dispositions in the heart, and the practice of them in the life; when these dispositions, &c. are opposed or overcome by contrary ones, then Christ suffered and died, and when the good dispositions recover their former life, then Christ arises. They have a great many peculiarities that are entirely innocent, and others excellent, they use a sensible plainness of dress, &c. and speak strictly grammatically in addressing persons, as they do not say you to a single person: they use no games, diversions or merriment. They much resemble the Essenes among the Jews, in having a community of goods; and if they have not all things in common like them, the Spartans, the primitive Christians, and the primitive inhabitants of the world, yet they suffer none of their members to want either the necessities or comforts of life, and thus they excel others in brotherly love. They are peaceable and harmless, quiet and inoffensive, just and upright, and perhaps the only religious

religious party of late that can boast of having never been of persecuting principles before the Methodists; and though some historians say they were once furious and turbulent, yet I find no foundation for it; on the contrary, they do not use self-defence in war, or otherwise. George Fox, their founder, having got one arm broken by some ruffians, held out the other, taking Matth. v 39. in an universal sense, and they were so discreet as to break that too. They hold every day a sabbath alike, that is, not to use games, diversions, &c. but they assemble mostly on the first day for convenience. They use not the Heathen idolatrous names of the days and months, but first, second, &c. Sunday, so called from the sun, to whose honour and worship it was devoted; Monday from the moon; Tuesday from Tuisco the father and founder of the Teutons, or Germans; Wednesday from wooden, their Mars or hero and God of war; Thursday from Thor, the thunderer, their Jupiter; Friday from Friga, their Venus, a goddess, or female god; Saturday from their seater, or Saturn, the god or king that reigned in the golden age, when there were no crimes, nor calamities, nor servants, and all things common, they give none titles, being childish, but call all men by their names, Job xxxii 21. they will not swear, or give an oath, but only their word, and they will not lie in the simplest matter as in eating or drinking more for pressing; they will pay no tithes, as they hold the clerical order needless, but suffer them to be taken without resistance. This ray of divine light which they possess, independent of the use of any faculties of soul, unites them to the divinity, and brings them thus to the possession of eternal salvation, provided the soul conquer all carnal affections, sensual appetites, &c. and give itself wholly up to the conduct of that inward light, and that it stifles all corruptions of nature, and brings them to perfection. Their notions of this and of inspiration are too high, which makes them think sacraments necessary only for children in Christianity, they have indeed a plain manly, civil conduct above the childish amusements, fashions, ceremonies, follies, &c. of others, like rational beings, philosophers and moral agents, or Christians, and enjoy much of the golden age among them, which has caused the envy, reproaches, falsehood and malice of all others, by which we were misled before, not having fully consulted their writings. Their real principle seems to be a religious penitential mourning, Isaiah lxi 3. Matth. v 4. Ezek. ix 4. or a pensiveness mixed with devotion, which makes them take every good thought that enters into their minds as a motion of the Spirit, or an inspiration from God. They have a pensive sedate aspect; but some join their society for temporal advantages, and some of their children want that cast of mind, both which begin to deviate from some of their particulars, they are all bound to marry in their own society. They never go to law, or resist evil, but patiently suffer in means, or otherwise, as observed before. They are very considerable for number and opulence, and are dispersed through many countries, and yet hold ge-

neral meetings, and know their numbers. One William Pen, being allowed to go as a refugee, bought from the natives and planted a colony in Nova Scotia, being then a woody country, he called it Pennsylvania, and the chief city Philadelphia to denote their brotherly love. It is their chief seat, and is the pleasantest city in the world. Their meeting often without speaking in it, is only seeing one another, social fellowship, not religious communion, they should never dismiss without an address from some one, or a prayer, as the prophets had schools, human learning and outward means of instruction, and Moses, Isaiah and Paul were very learned, it consists with their principles, 1 Cor. vii 6.

Robert Barclay, a Scot, reduced their principles to a system called An Applogy for the Quakers. They resemble the mysticism of the early times. He endeavours to prove their scheme, the only right one, from reason, scripture and antiquity, and is the most acute reasoner, perhaps, ever wrote. The arguments are unanswerable, but the hypothesis, or foundation may be attacked. It is a dangerous mistake to neglect the Lord's supper, though not one of a hundred in established churches ever receives it, and some of these the best people in them, and not to hallow the Lord's day, to trust in their own notion. A great divine of the English church says, if they had the Lord's supper once in a year, or in life, he would join them. They should have it with a love feast at the end of it with a hymn, but they think the washing one another's feet, the holy salute and the supper were only to be temporary. As they sit in solemn profound silence a while, what occurs, so as to impress their mind strongly, they hold an inspiration or motion of the Spirit; if all were Quakers, the golden age would return, and lived thus in mutual love to do good to all, and harm to none, Phil. ii 15. as they cast out any disorderly person, all accusations of any of them are invidious, malicious calumnies.

METHODIST CHURCH.

The Methodists sprung out of the bosom of the church of England, they were, and still are in some parts only a religious society, belonging to other churches, and meet for their worship at different times. The founder of it was Mr Whitefield, a great and good man, who propagated Christianity at home and abroad, before and after the middle of this century. The rise of this party was before 1730. There is another party of them, the followers of Mr Wesley, whose principles of doctrine, discipline, worship, &c. are in his revision of the liturgy. Solifidians and Antinomians cavil at him, as he wisely avoided speculative debated points, much the same way as we have judged it proper on Arminianism, these do no good, but great hurt to vital practical religion, concord and unity, being useless bugbears to mar extensive communion, they preach imputed righteousness. Dr Webster of Edinburgh, who was owned to

to possess most goodness and greatness of any in his church, so that the name which is adorned by others also various ways, as citizens of the world, by literary greatness, &c. is a title of dignity; attended the Methodists evening exercise regularly, and Dr Gillies of Glasgow, the most primitive man in his church for apostolic qualities, piety, Hebrew, &c. sat in the pulpit with Mr Wesley when he preached in Glasgow. A great and good doctor of the English church says, Mr Wesley could not carry the reformation of the liturgy any farther at the time, but meant it to be done again.

His followers are numerous, they differ from other societies in this, that they have some who preach to them, but do not dispense the sacraments in all places, as they receive these in the churches in some places. The extraordinary labours, piety, &c. of Mess. Whitefield and Wesley have occasioned the envy, malice, falsehoods and reproaches of bishops and doctors, &c. in established churches, and of begotting sects, one of which lies is, that they have a bowl of their blood and a sword over it to mingle the blood of every new member with that of the rest; we were formerly misled before we had fully examined matters, apostates are the worst calumniators, being profligates. They have private societies for such as chuse to relate their experiences one another once a week for mutual profit, each has an elder for a head to watch over and enquire strictly into their behaviour, they spend their time devoutly, meeting often for worship, they have propagated religion abroad among Indians and Negroes, they are practical experimental Christians, most like the primitive ones, so far as I know them, but I have no particular correspondence with them. They are very devout and peaceable, and free of bigotry, but very zealous for reviving vital religion, as the zeal of many of the English dissenters is not equal to that of their ancestors, since some heresies, and more conformity to the modes of the church are got in among some of them; and their interest, together with that of religion, is on the decline. Mr Wesley's revival of the liturgy, retains the prelatie form of church government in ordination entire, the names only being changed, at which the best English church clergy wonder, they will surely reform it, the absurd litany, &c. are retained also, but as they usually, if not always, pray without books, it is of less importance what it be.

There are some heresies and sects which are entirely whimsical, or enthusiastic, and are well known in their respective places, whom it is better to pass over than mention, to be known else where. They are similar to some which appeared in former times, that speedily sprung up, and suddenly disappeared, whose names we shall also pass over in silence.

REFORMED PRESBYTERY, SECEDER, RELIEF CHURCH.

There are two parties sprung out of the bosom of the church of Scotland, the one a little after the beginning of this century, tho' the founder got not an associate to form a body till near the middle of it; the other a little after the year 1730. Each of these divided into other two parties. But as their leading principle is the same, we shall consider them jointly.

They differ principally in one point, *i.e.* civil government, but agree in their terms of communion, which are very narrow. The first party are called antigovernment, from their opposition to the religion it established, not from the principle that the Jacobite Stewart Prelatists are, who not only would be slaves to Popish absolute power themselves, but would make others so, like the sect that went naked, and would tear the clothes of others. They are called Mountaineers, from their testimony's being dated at mount Herrick 1741, and Cameronians from Cameron, to whom they have no kindred. They have taken the title of Reformed Presbytery, thinking themselves the only reformed, or Christian church in Britain and Ireland, &c. The other party have called themselves Seceders, or associates. They are richly attired with harlots trapings, (see page 172,) and very fond of them, as of confessions, covenants, testimonies, &c. &c. human inventions and additional rules to allure the king to embrace them, and even proposed an inviting address to him. See Gibb's display, &c. thinking they are more comely than her he embraces, as having the comeliness of her youth and prime vigor, which is faded or disfigured by the last varnish, tho' she thinks herself the more comely of it. Before I give their particular principles, wherein they differ from one another, and from the established church, I shall give the remarks of a traveller, which will shew their general principles, and wherein they agree with the church, &c.

A traveller, in his tour through Scotland, in order to form a judgment of the religious, as well as the natural and civil state of things, inquired into the number of religious communions, and went to hear and converse with each of them. Passing over his account of the Bereans, the Glassites or Sandemanians, and the Baptists who so little resemble the English Baptists and Independents, that they hold them spurious. These reject all human writings, dispense the sacrament every Sabbath, and make all the gifted men pray in their turns, and also expound and exhort; we shall only give his account of the parties that were most like the established church, and one another, and yet pretended to differ widely from it, and from one another, and each of them to be the true church of Scotland, as the Jacobite prelatists also do, these were the two parties already mentioned. Having heard and conversed with each of them, he could

find

find no difference in doctrine, worship, or church government, which are the constituents of a church; for they had all the same standards of doctrine, and they had the same way of worship, for they had no musical instruments, nor prayer-book, but sing with the voice, and prayed extempore. He could find no difference in their religious service, but in not reading sermons. As for their church governments they were also the same, being all Presbyterians. He could find no difference in religion, and yet they condemned one another, as if they had been Antipodes: no real difference but with regard to the civil government and their terms of communion. But he observed their conduct had the most deplorable effect on the people, as they could not understand the difference among these parties, there being none; they thought it was so great it could not be understood, and were distracted, and knew not what party to join. Thus the serious were distracted, and the profane made a scorn and reproach of them with their religious bigotry. He wondered these zealots had not pity on the weak, but thus stumbled them, and led people to neglect ordinances; and it was strange to see how far they would run after those who made the loudest outcry against all others. The question how any sensible person can be a Seceder, to make a total division without any difference, or even variety of taste may be answered thus, oppression makes a wise man mad, and drives to extremities, as in the case of violent settlements, and such as are brought up with the greatest absurdities, as of Popery, they are natural and agreeable to them.

We shall proceed to consider their differences, real or pretended, and to point out their mistakes: they pretend to adhere to the national and solemn league and covenants; the one framed by the church of Scotland in the first period of the reformation, viz. from Popery, and the other framed by the West-Assembly, in the second period of the reformation, viz. from prelacy. It must be observed, that these covenants, though partaking of the persecuting spirit of the times, were well designed, and necessary in these times; religious liberty, or liberty of conscience, *i. e.* toleration, was then unknown in the world: when any party had power they persecuted another, persecution became necessary then as a self-defence; in such a desperate dilemma, that one must either kill or be killed, and as Popery and Prelacy wanted to suppress and extirpate, or root out presbytery, therefore, in self-defence it was necessary for it to suppress them. But the case was altered at the revolution, a period being put to persecution, every one might be of the religion that was agreeable to his own conscience; as religious liberty was granted, presbytery was tolerated in England and Ireland, and established in Scotland as formerly. England being reformed by prelates inclined to prelacy in church government, and Scotland being reformed by presbyters inclined to presbytery, and wanted to have them established, together with their different modes of worship, &c. and each of them got their desire, and the great end of the nation-

al and solemn league and covenants was obtained when presbytery was established in Scotland. Either these covenants are contained in the word of God, or they are not; if they are contained in it, then we are engaged to them and every thing else by our Christian engagements and the gospel covenant; if they are not contained in it, then they are superstition, or the using them is being wise above what is written, as the addition of holy days is. See Huchefon's dissertation on covenanting, wherein he shews there is no foundation for such covenants in ordinary and peaceable times; the texts adduced to confirm that practice are rather applicable to God's covenants, and the seals of them, baptism and the Lord's supper; which is the best way of covenanting for either individual persons or nations. The first party disowns king and government, and calls the king a robber of Christ, and not a covenanted king, because he will not execute these covenants in extirpating Popery, Prelacy, &c. and establish presbytery in the three kingdoms, as formerly in the second period of the reformation. Kings would rob either God or man; one of them robbed a god of a golden cloak, and another of a golden beard that adorned their statues. Antient nations had gods for their kings, and could not bear to have a man like themselves for their king, when robbers assumed that prerogative of God. Britain has a covenanted king; for William III. became king, not by robbery or conquest, or direct proper succession, but by agreement: Judg. ix. 7 No Englishman was so destitute of modesty and sense, as to be king, for Cromwell did not assume that, see page 115, so as they would still have a king, though they were obliged to execute one, and expel another, they sent to Holland and Hanover for the offspring of the French bastard, see p. 82, they complain that this was not according to the law of God, as polygamy, divorce, and kings were permitted, they were to take the best way of a bad thing, and had limitations given to have kings of their own nation, and not foreigners, as robbers or conquerors. But they and the Jacobite non-jurant church of England, a small minority, usurp the rights of the majority in not agreeing to the king and government.

2dly, These covenants cannot be binding on these nations in time of religious liberty; when presbytery is not attacked or threatened with extirpation, it needs no such defence, even on civil or political principles, by such as have a title to maintain their rights as British citizens; for it is not as Christian, but as British citizens, that such a self-defence could be made; for Christianity is a passive religion, and those who are only overcome by superior force, cannot be called martyrs, *i. e.* passive sufferers, as witnesses for truth. A Christian is one character, and a British citizen is another; and the latter has a right to maintain his liberties and privileges, if he has power to do it. Formerly they would not go to law to recover just debts, as they held there were no lawful, rightful magistrates in the land.

The

The Seceders have endeavoured to adapt these covenants to the present circumstances, and are severely condemned by the other for altering them; nor are any of the parties agreed how often to swear these covenants, if yearly, or once in life; nor have they any uniformity here, yet they have disclaimed persecution; but in fact, their swearing the covenants seems to answer no other purpose than vowing adherence to their parties, and never to desert nor attend on ordinance with other Christians, though they should want them always, which many carefully observe. The Seceders new-modelled covenant, with the catalogue of faults of the church, and evils of the times, to be owned and lamented as sins, refer to books of discipline, which contain contradictions, and other old things out of print, and many of the evils, &c. they own, are mistakes, as will appear afterwards: they give an implicit faith, and swear concerning things they know not, many of which are mistakes.

It is a pity both parties are so sadly mistaken, for they seem to mean well in their zeal about these covenants. They both pitch on the second period of the reformation as their model, and condemn the revolution-settlements as different from that period; but they have mistaken their plan here, as much as the Papists have done in choosing Peter instead of Paul; for the first period with John Knox the reformer at the head of it, would have suited their plan much better; but the second period makes the greatest appearance, as presbytery was then introduced into all the three nations, and the Confession Directory for worship, and form of church-government, &c. framed by that august council at Westminster. Of that assembly some were for independency, and the most part for a moderate prelacy, as superintendents; but Sir Archibald Johnston made a happy motion, which united their different sentiments, to form that plan of church-government, which was most agreeable to the word of God, and the example of the best reformed churches; but it is the church of Scotland they hold a model, during that period. Besides many examples to the contrary that might be given, one may serve; in the acts of the Scotch assembly in that period, there is one, about the beginning of the session in 1638, prohibiting any to find fault with any acts that assembly should make, under severe penalties. Was not this tyranny, prohibiting liberty of private judgment, and pretending to infallibility. That period had many good men, but the bulk were weak and intemperate in their zeal. Mr M'Millan differed about civil government, and was cast out, though some prelatists that differed about church government a little before, were not cast out. Mr Ebenezer Erskine differed with them about the act of assembly 1732, which was for the heritors and elders, being electors of pastors, to plant churches; a mixture of the world and the church, like the image of iron and clay; he was for the people at large. I have demonstrated from scripture and reason, in a publication on that subject, that the church-officers alone

M m

have

have the ability and authority to do it, *i. e.* in Christian, not established churches, and the Seceders have fallen from their original plan much into that practice, which creates discontent and opposition; and they refused to settle others, where they were called by the people. Indeed they only among Presbyterians seem to know how to plant and govern churches with good policy, for they keep their people in absolute subjection, and secure them from being lost, or in danger of it; as they are cut off from all other Christians, as the primitive Christians were from Pagan idolaters. It was observed, that the established church, with her oppressive tyranny, was the cause of these divisions and rents, these men being cast out, was oppression, and it makes wise men mad. It had been better to have overlooked them, than bred such disorder in Christian society, and to neglect them, than contend with them, and kindle their zeal to increase their party; pride and revenge raise the most furious opposition. Were their zealous labours employed in converting Heathens, Mahomedans, Jews and Papists, it would be a good work, but to make a division without a difference in religion, when much reformation and amendment is needed, can do no good, but great hurt. They call the established church a cruel persecuting church, and the whore of Babylon, whereas she is but one of the daughters of that mother of harlots, Rev. xvii 5.—And if Calvin owned there were some churches among Papists, there are some among Protestants of all kinds, Rev. iii 4. Notwithstanding these fatal effects of too rigid authority, the established church went still farther, her most unaccountable oppressive tyranny was, in ordering Mr Gillespie, the father of the Relief, to preside at a settlement, contrary to his conscience, and deposing him for not doing it. That was such an act of tyranny, as is perhaps not equalled in modern times. It is a relief from the tyranny of patronage, pretending no other difference from the establishment and keeping communion with clergy in it, that come in by consent of the people. Whether his conscience was mistaken or not, it was the same to them. Settlements by guards are horrid disgraceful, as also a daily form in an empty church. But why did not the first one that voted to appoint him to do it, rather do it himself? As he pretended not disobedience but principle, the ordering one to dispense solemn ordinances to unworthy objects, is of a piece with the other, nor will the pretence of being bound to obey the church, as a bishop or pope, by ordination-vows, serve the purpose, as no vows can bind one to act contrary to principle or conscience, or the law of God, Acts v 29. This was a proverb among the Jews; and unlawful vows are better broken than kept, or, according to the common proverb, An unlawful vow may be lawfully broken.

If superiors require obedience contrary to the command of God, and his vicegerent conscience, they ought to be disobeyed; for the Popish pretence that the church is accountable, and not they that obey her, if she be wrong, was confuted before. God alone is

Lord

Lord over the conscience, but she has learned more wisdom and moderation since, than to breed schisms by such rigid orders. The father of the Relief acted like a Christian, in not running to the rigid extreme of totally giving up communion with the church, and thus unchurching it, though none ever had greater reason, but kept communion with all worthy pastors, or ministers of Christ, that entered into the office, and acted in it rightly: this Ebenezer Erskine proposed at first to do, but soon changed; and Mr M'Millan desired his people rather to go to church than want the ordinances when he was absent, but his successors differ from him. Christ attended the Jewish church, rather than neglect ordinances, though it was as bad as any. The Relief plan is the most liberal and Christian in the nation, except the Methodists, to keep communion with all saints, or with all with whom Christ keeps communion; and herein the church is as bigotted as any, not to keep communion with them, but yet that plan is impracticable, or at least attended with great inconveniencies; as, on their principles, they should leave a place when a worthy minister comes to it; but they never do so, and therefore act inconsistently, and are now unwilling to own it was their original plan, nor should they come to cities where there are some that come in by consent, as these are a relief to the others, but this they do contrary to their plan, yea, and go into England, as Seceders with their own titles to the disgrace of presbytery, by so many divisions. The church, in debarring ministers that have been once in the Relief, access for ever to her communion, in the worst sense that can be given, is denying acceptance to a returning prodigal. There are some of the Relief rules over both particular members of their body and over congregations too narrow and rigid, or tyrannical, on their own principles, and inconsistent with them in casting off some congregations and ministers for acting according to their own principles, and contrary to their own principles, keep communion with all but those of their own communion that are separated from them. But my plan prevents me from attending to all the minute peculiarities of any of these three parties that have sprung out of the bosom of the Scots church, and adhere so closely to the plan of it; and yet condemn it so much, and pretend to differ so widely from it, which make strangers wonder at them with great admiration, when there is such need of amendments. There is no person or church perfect, or without faults. This was the error of the Donatists and Papists, to think so. The first separated from all Christians in the world, to avoid promiscuous communion; thinking they were defiled with the faults of their fellow-worshippers, or the clergy making the benefit depend on them, and that there was no true or pure church but their own, that they only were spotless. This schism lasted 200 years: and the Papists hold not only that their church is pure, but that it is infallible, and cannot err, and that there are no other churches or Christians in the world, all else being the synagogue of satan.

" A certain whimsical old wife could not find a pure church among all the parties in Scotland, she drove her husband from thence to England, and not finding a pure church among all the parties in it, drove him next to America, just when the wars began."

There was a book called Plain Reasons, full of mistakes. They are not dissenters in the true sense, but only murmuring for want of establishments, and that the king will not be subject to their dictates with regard to religion. The king is also the head of their churches, and their courts hold by him, and sit down in his name by their own voluntary choice; for the Confession, which they make their standard, was ratified, confirmed and established by the king's authority, authorised by him, and both houses of parliament, and it is their rule in all their proceeding. Do the truths of heaven need to be confirmed by the kings of the earth, and have no authority but what they receive from them, or the Pope and his church? Toleration is not the opposite of intollerance, but the counterfeite of it, if it tolerates men to give homage to God, it tolerates him also to receive it. But they may be assured, that ligurgies and confessions are the idols of the populace; and if they would reject it, that would give their popularity the fatal blow, and ruin their cause. And that Confession itself gives him more power than he exercises, as to call synods, and have every thing rightly conducted at them, and all the ordinances rightly administered and settled duly, &c. Confes. ch. xxiii. §. 3. Their objections to fasts being appointed by a civil magistrate owned, are refuted by express scripture; where we find examples and authority for fasts appointed by kings. 2 Chron. xx 3. Jonah iii 5. observed by their subjects, by families, Zech. xii 12. viii 19. and by individual persons, Dan. ix 3. Acts chap. xiii. xiv. If a master of a family has a right to call out the family to defend and preserve the house, when attacked by robbers, or on fire, a king has the same right to call the subjects to the best means of defence, which is fasting and prayer. That their zeal is hot, but their charity is cold, John xiii 35. Their sentiments seem to be, that they must separate from all that they differ from in opinion about any thing; but on this principle there can be no society, except on the Popish plan, in which plan all must think as the Pope does, and make him their infallible rule, to yield implicit or blind belief and obedience to him, and make no use of their own judgement, or exercise their reason to think for themselves, as they have no right or liberty to do so. For two are the fewest that can make a society, and there are not two that think alike on all points, or scarcely on any; mens opinions and sentiments vary strangely, like their faces; however, on this principle they forsake the communion of all saints, contrary to the Confession, chap. xxvi. §. 2. " Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; which communion, as God offers opportunity, is to be extended to

all

all that call on the name of the Lord Jesus." But they will rather neglect the public worship, and ordinances God hath appointed, as means of salvation, than do this, contrary to Heb. x 24. Nor is it an excuse, that they may do their best at home, or in private meetings, as that is to neglect God's appointment, and chuse their own way, which cannot have his presence or blessing. But this conduct rather seems to intimate, that each of them think they are the only church, and that there are no saints out of their communion, as the Donatists did of old, and the Papists still do; and some of them express thus much, though others have more charity, and allow that there are both ministers and Christians that are saints in other communions; and that they have even a right to receive the solemn ordinances in their own way, but not with them; and this is saying, Stand by, I am holier than thou; which shews less humility, and more spiritual pride; and they condemn the Relief for keeping promiscuous communion, because they keep communion with all whom they are obliged in charity to think Christ keeps communion with; but then this condemnation falls ultimately on Christ for keeping such promiscuous communion, for they only follow his example here. But, says Boston, I will follow Christ to the synagogue, and be stricter than they who scruple to follow his example; for the nearer I am to him, the stricter I am, as he is the rule. God's ordinances are not polluted by the faults of fellow worshippers, nor of them that administer them, and whatever corruptions or superstitions are mixed, if we can wait on them without joining in, or partaking of these, we should follow Christ's example, rather than neglect the ordinances, as the benefit depends on our sincerity and the divine blessing, the law was made void by traditions, then in the Jewish church. This conduct is, in fact, excommunicating all others, and making all churches synagogues of satan, or making new laws for God's house, and terms of communion stricter than his, viz. their covenants and testimonies, &c. and thus assuming the royal prerogative of the head of the church, and thus straitening the door of God's house, and shutting out his children from the provision of it. Nothing should be a term of communion but what is essential to salvation; the doors of the church should be as wide as those of heaven. For any to wander from their own communion when they have ordinances dispensed in it, is an impious curiosity, unless it be once or twice for trial, 1 Thess. v 21. and shews they have neither reason nor religion; for if they think another party better than their own, why do they not join it? if they do not think it better, why do they leave their own to go to it? He that weavereth is like a wife of the sea, driven with the wind, and tossed; and let not that man think he shall receive any thing of the Lord, says the apostle. The apostle Paul, as Boston observes, interposes the authority of Christ, 1 Cor. i 10. who enjoined peace and brotherly love to all his followers

lowers whom he will own as his. The church of Corinth was then bleeding of the wounds, not given her by avowed enemies, but by professed friends. He that sheddeth man's blood, by man shall his blood be shed; but he that sheddeth the blood of the church of God, by God shall his blood be shed. Schism, sedition, heresy and profaneness, go together, as in Corah and the ten tribes. Error and immorality and superstition are diseases in the body, but schism is the destruction of it. Though there were fundamental errors, gross immorality, and symbolizing with idolaters at Corinth, yet schism is the first thing blamed by the apostle. They who have most of the Spirit of Christ are most for peace and unity, Eph. iv 3. The pretence to strictness gives rise to schism. Thus the Pharisees were stricter than Christ, and the false apostles at Galatia than Paul. Separation is sinful, if communion can be kept without sin. See Rutherford's Peaceable Plea.

Ringleaders of Schism, like the Galatian teachers, always level at the true ambassadors of Christ, to mar their labours, and scatter their flocks; and they that any way countenance such, bid them God's speed, and thereby are partakers of their evil deeds, says Boston. Every matter is not a sufficient reason to breed division in a family, to separate the nearest relations, or to cause rebellion in a state, much less division in a church. The spirit of satan is a spirit of discord and division. The rule is, Separate from the faults of Christians and corruptions of any church, but not from the ordinances of Christ and the communion of saints; for Christ will forsake such as forsake his ambassadors and his saints. Separate from them where they are wrong, but not where they are right. But it is a contradiction to join in family worship, and not in public worship, when they are the same people, but only a smaller number, and the same way of worship. It is one thing to dissent from an established church, and another thing to separate from the communion of all saints. Dissenters prevent an established church from falling into total defection and corruption. The English Presbyterians and Independents desired to have their differences buried in oblivion at the revolution, and to be termed United Brethren; and it is to be hoped the Scots ones will soon do so too, as they differ much less; and some of these two parties are turning more moderate, and tending to it; both ministers and people are more laborious and diligent in the exercise of religion than many others. A book entitled *The Marrow of Modern Divinity*; as if there were an ancient and a modern, Eph. iv 5. Jude ii. became a great subject of contention. Edward Fisher of Oxford university, was the author, it was condemned by the Scots assembly about 1720, as dangerous, containing the most deadly poison of antinomianism, as that 1st, a believer is not under the law, but altogether delivered from it, *i. e.* as a rule of life, as well as a covenant of works, 2^d, that the Lord can see no sin in a believer, 3^d, that the Lord is not angry with a believer for his sins, 4th, that the Lord doth not chastice

tice
that
nor t
ture
pret
Isaia
and
also
cious
ing t
woul
Walk
of th
putat
thof
nomia
that
riches
passio
dwell
and o
not t
on the
oursel
their
people
the S
faith,
the ch
which
ings a
to me
chief
Rom.
their
sinned,
think
that th
by min
and do
been
cred o
scoff a
versity
he beha
own he
lic affa
many d

tice a believer for his sins, contrary to examples in scripture, 5th, that a believer hath no cause to confess or crave pardon for his sins, nor to fast, or mourn, or humble himself, &c. some texts of scripture are wrested to it, contrary to the second and third rules of interpretation, Rom. vi 14. vii 6. ceremonial law, Numb. xxiii 21. Isaiah liv 9. But a minority of the assembly differed from the rest, and endeavoured to vindicate and defend it, which these parties have also done, and condemn them that condemn it, as condemning precious gospel truths which it contains; the book is a system containing the doctrines of the gospel, and therefore none but Socinians would condemn it in the gross, but these are said to be many. Mr Walker said in the assembly that a great part of the church were of that opinion, called new light, as he had learned from a computation in a pamphlet, these condemn the three parties, and also those called evangelical popular preachers in their church, as Antinomians following the marrow doctrine, which of all errors is that which mankind are most prone to, in the pursuit of pleasures, riches and honours, 1 John ii 16. gratifying their appetites and passions, and therefore, it is the most dangerous to society, these dwell always on speculative mystical points, being against impiety and open profaness, and condemn morality as legal doctrine, and not the gospel, though by far the greater part of the bible treats on the practice of religion, in the duties we owe to God, society and ourselves; mankind being much more averse to do than to know their duty. Mr Wesley, an accurate observer of things, told his people that the English trusted to their works without faith, and the Scots to faith without works, and bad them beware of that faith, as it had destroyed thousands, and made them tenfold more the children of perdition than others, that Antinomian free grace, which gives a freedom to sin, has indeed been glaring in the writings and discourses of these called evangelical preachers; they seem to mean well in magnifying the grace of God as abounding to the chief of penitent sinners, without guarding it, as Paul has done, Rom. vi. &c. from misunderstanding his Epistles, they have led their disciples to presume on grace; one of them said the more he sinned, the more grace was magnified in pardoning his sins. They think they are safe to imitate scripture saints in all, not considering that the scripture saints who fell into any gross sins, were converted by miraculous means, as David, who continued impenitent a year, and doubtless would have continued forever so, had not a prophet been sent to him; he is the most mixt character in any history, sacred or profane, and has given most occasion to infidels to object and scoff at scripture and its personages, he suffered seven years sore adversity at the peril of his life, during which he behaved well, but he behaved ill in prosperity, he is said to act according to God's own heart, in his political character, in the administration of public affairs in the state, and not in his moral character in piety, as many divines ignorantly suppose. Solomon was altogether an extraordinary

traordinary person. Rahab was not a harlot, but an inkeeper, as the word denotes, and so faithful in the way of her profession to her guests, that she would not endanger them though against the state. The Israelites did not borrow, but ask of the Egyptians precious things when they left them, the word never signifies to borrow. The Gentiles were converted by the apostles and miracles, and were ignorant in a great measure, that the fulfilling their gross lusts were crimes, being grossly ignorant. The thief on the cross was perhaps as ignorant. The fathers or ancients say, let none expect repentance at death, till Christ be suffering again, nor for any such gross sins, till prophets and apostles arise. The delusions of satan are great depths, and when the blind lead the blind, both must fall into the pit. Peter's situation was what is properly temptation, viz. danger of suffering, for the allurements of pleasure, profit, honour, &c. are not properly such. Paul is ignorantly and falsely used as an example, for though he says, he was the chief of sinners, yet he tells, he obtained mercy because he acted ignorantly in persecuting the saints, taking Christianity for a false religion, he was the most upright man that ever lived, for he always acted according to his knowledge, the jailor was in like case. It is very strange to see these mens accounts of their saints, they are frightful monsters, sufficient to deter any man of integrity, reason or sense, from commerce with them; they practice the grossest sins, and sins of all kinds, and one is at a loss to know their difference between saints and sinners, till they join religion with their wickedness, and as the Abbe Raynal observes, atone for their sins by their prayers and religious enthusiasm, bigotry, zeal, &c. hence Scoffers, Deists, Socinians, &c. observe, that these great pretenders to revelation, orthodoxy and faith; noisy professors with airs of sanctity, are not to be trusted. That religious people are not upright in dealing, but use fraud, deceit, detain what they owe; place all their religion in piety and the first table of the law, as if they could profit God when they impose on men, as giving unsound cattle or goods to the ignorant, or at too high a rate, taking the advantage of ignorance and necessity. Mr Wesley observed that the English placed all religion in the second table of the law, or justice to man and blasphemed the name of God, and profaned the Sabbath, which all Protestant churches do after the manner of Rome, preferring holy days of man's making to it, except Scotland, which has of late followed their fatal example. It is the first thing dying criminals and sinners usually lament, and the inlet to all wickedness, as if there is no season to attend ordinances and be serious, all is gone, see p. 227. The scripture frequently exhorts to be perfect, and the Methodists, &c. aspire after it, but these Solifidians seem to dread it like damnation, the full import of it is noted, Phil. ii 15. it is to be without cause of blame to neglect no duty to any, to practice no crime, though it is not that absolute perfection before the fall, or of a future

future state, there is little else but hypocrisy or profaneness and infidelity, they are the best people or party who have the best conduct, the tree is known by its fruits, little can be expected of established churches, being the fashionable religion, they are attended by those that have no religion but for the fashion, both clergy and laity of the Roman church have much fewer absurdities where not established, and are more serious and painful in their way than Protestants, the Methodists excepted, the commands are read every day in the English churches, which makes them upright in dealing, &c. but they are not used by Scots Presbyterians in the church, they are only treated in catechizing, though some of them unite faith and works, grace and duties in their sermons, and some English churchmen, as Hervey, &c. have by well meaning mistakes, run into the Solifidian Antinomian free grace, though Arminianism, &c. is most prevalent; and there is an edition of the liturgy adapted to the Unitarian principle, which shews there are Socinians in that church, wanting to have the liturgy adapted to that principle, since Archbishop Laud, they have been generally reckoned Arminians, so that a Lord temporal told the bench of bishops or Lords spiritual, that the church of England had Calvinistic articles, an Arminian clergy and a Popish liturgy, and Arminianism in rejecting imputed righteousness, which their chief writers do, as Tillotson, Bray, &c. &c. as effectually destroys the faith and salvation of the gospel, as Socinianism or Unitarianism and Deism, though not directly, as the Solifidians do not declare for Antinomianism directly, but pretend to reject and disown it, but flying merit, they run to the opposite extreme, and say, God suffers his people to fall into sin, to humble them, though the devil, the greatest sinner is the proudest, sin hardens, grace only humbles, but if they can believe they are elected, and that all their sins are pardoned, however great, they think they are safe, and by an enthusiastic delusion, or religious feelings, take these as marks instead of a good life; the Arminians think the holding that Christ fulfilled all righteousness, leaves no room for obedience, and leads to licentiousness, but though he obeyed the law for his people, he did not obey the gospel for them, by faith, repentance and sincere obedience; those that hold imputed righteousness are also at a loss to find any occasion for obedience, but there is the same need of holiness to the mind as of health to the body, as there is no ease or enjoyment of life without it, the torments of hell are the vices and diseases of the mind, horror and remorse, hopeless despair, &c. represented by the figures of fire and brimstone, tormenting the bodily senses; holiness is the quality fitting for the society of heaven; venomous, ravenous unclean beasts, associate not with the clean and harmless as the lion and the lamb, therefore the great object and end of the gospel is to rescue from, and restore to holiness, as God is holy, to bear his image, in order to enjoy his favour and presence; observe then whether any popu-

lar preacher or party propagates and increases vice or virtue, it has been observed that honest men have turned rogues after following such a man or party, though they prayed all night, they would cheat all day, but by the fruits is the tree known; repentance at the close of life is so uncertain that no wise man will trust to it, we have known many think themselves true penitents, and say if they were to live they would be better, and having recovered from sickness, and others got reprieves from the sentence of death, returned to their vices, as the swine to the mire, and the dog to his vomit, and if some bad men reformed, or some good men have been found in bad offices, as Titus, Ganganelli, &c. the Lord works wonders now and then, only not one of 1000 are safe, but some believers of this kind have, like Peter, thought they had faith to walk on the sea, and others to bring manna from heaven in a desert, but were disappointed, yet they think if they can believe that all the sins they can commit are forgiven, they are forgiven, and therefore, believe so, crede quod habes et habes, some think they are inspired, and at all times when they chuse, which the Quakers do not, and these reprobate human learning, because they think they are inspired, and know the sense of scripture, thus, though ignorant of the original languages, if they have neither human nor divine learning, they are as ignorant as brutes or idiots, though full of nonsense, as that they can abstain from no evil, and do no good, but are irresistibly driven to sin before regeneration, yet all own that the hypocrite, who is certainly unregenerate, can equal the true Christian in the externals of religion, he can abstain from all vices, and perform all duties, nay, the apostle supposes he may suffer martyrdom for vain glory; though his heart is not right with God, nor delights in his statutes and ordinances, yet he is content if he can make the world believe it. The English companion to the altar usually in the liturgy, like the Marrow, Hervey, &c. favours of Antinomianism, in order to profane the Lord's supper, &c. though it has excellent things in it, especially on prayer, which is the chief means of exciting and preparing the mind for good, and abstaining from evil, of true joy in prosperity, and true peace, quiet and comfort in adversity, which they that neglect must be wicked and wretched, like those that hallow not the Sabbath. Selfishness, or following the idolical self-will and self-interest have been reckoned the source of all vices, and universal benevolence, the source of all virtues; let no man seek his own things, or self-interest only, but every man another's wealth, says the apostle; the philosophers dictate to allow strangers of the running water, and shew them the way, how far short of Christian beneficence; a parisian medical man, having seen the bulk reject revelation, had the curiosity, after having perused the philosophers to read the New Testament, and told me he found proofs of its divine original in every page, both selfish, political and Solifidian or Antinomian parties, and persons clergy, &c. established and unestablished have related

related a prodigious number of invidious malicious lies on these two men, Whitefield and Wesley, that have so far exceeded them in piety and labours and the Christian public spirit and conduct in propagating it at home and abroad among Heathens, no doubt they had faults, the greatest men are said to have the greatest inequalities, such different scenes must have enlarged, and often changed their views. Wesley not finding men of learning, or at least nominal pretenders to it pious, justly preferred the latter for clergy, and seeing the abuse of learning thought it once more hurtful than useful, but in his admirable address to clergy of all denominations, he shews the use and necessity of the original languages. I was once almost inclined to think the Roman the true church, from its great shew and imputed righteousness, a mistake, &c. ravens croak at the bird jove, as they cannot soar so high.

Apostates from any profession or party are the most artful malicious enemies, as Demas, Julian the apostate, &c. and load it with most false reproaches, envy attends merit as its shadow, and thus the reformers have been abused by even clergy of the reformed churches, who, it has been observed, are unworthy to mention their very names, or to have loosed their shoe latches; they had great faults without doubt, for Luther was fiery and rash in condemning clerical celibacy by his example, and Calvin was more so in applying the judicial law to burn that profane blaspheming Socinian Servetus, which he afterwards regretted, seeing his mistake; Knox cannot be justly said to have shewn rudeness to Queen Mary; Goodal has proven the detection of her conduct by original letters of her own, in the stile of the day. See his Queen Mary. They certainly had no political ends, as self-interest, ease, quiet, safety, but the contrary. Constantine, Cromwell, Henry VIII. & Elizabeth, who was head of the church to dictate and rule in it, 1 Cor. xiv 34. had political ends. The knowledge of vices is worse than ignorance of sciences, none can be said to possess more than they apply to use of either knowledge or treasures. the question is, whether society is in a better state and condition in Mahomedan or Christian monarchic states, or in Popish or Protestant, or Pagan ones? it is certainly in a much worse state in America, than before Europeans went there, as there were no calamities nor crimes, like the slavery of the negroes, there is no such misery as slavery of whatever kind, natural and personal, or civil in governments or religious in persecution, or moral in the slavery of vices, &c. As the Marrow was well meant, any well meaning book, author or cause, though mistaken, attracts the sympathy and support by suffering for a good intention, and therefore neglect is the way to suppress such. An antient king, not being able to root out Christianity by persecution, but too arising in the place of one, took another method, he fawned on them, or as the proverb is, killed them with kindness, as Constantine did the church. Every logician knows that a right definition includes the end of any thing; the
end

end of the gospel dispensation was to recover man from sin to holiness, and a sermon which attends not to that has no end or use, and if morality be not deduced from gospel principles and Christian privileges, it has no source or foundation. Knowledge, faith, love, hope, &c. never mean speculative notions in the mind in scripture, but imply all their fruits in the heart and life, in 1 Cor. xiii. the apostle intimates that extraordinary and miraculous gifts were not to continue in the church but for a time, knowledge, *i. e.* by inspiration, tongues, prophecies, miracles were to cease, as faith and hope will do in heaven, there being no more need of them, but charity, the law of love, the bond of unity and soul of happiness abideth forever. Miracles and inspiration were concomitant, those were needful to confirm these, and when it was compleated by the scriptures of the New Testament, and the gospel professed and practiced by a sufficient number of Jewish and Gentile converts, to bear witness to the truth for a testimony, there was no more need for miracles; a divine commission and revelation, as these of Moses and Christ, the prophets and apostles, needed such divine proofs to attest them, without which they could not be received as such, the pretence of some Protestants that miracles continued during the three first centuries, while Christianity was persecuted by all the worldly powers, until it was established by them, is groundless, the lives of the primitive Christians, and their suffering with such cheerfulness, were more wonderful than miracles, and as for the pretended miracles of the church of Rome, attested only by superstitious enthusiastic fanatics of their own party, they are like the rest of their impostures, see page 189. 2 Thes. ii 9. the miracles of Moses and the prophets, Christ and his apostles were done openly and acknowledged by their enemies, but some Protestants, with clergy and laity, are equal with Papists here, who have published books relating miracles, as that clouds full of rain were dispersed to the mountains, (which they naturally do) by their prayers, &c. and several established clergy and whole parties pretend to inspiration, and such can all harrangue, and reject learned men, being rendered unfit for inspiration by human learning, and they are inspired when ever they incline to harrangue, which the Quakers, with more modesty pretend not. But Moses, Isaiah, Luke and Paul were learned men; when the scriptures were compleated to be a perfect rule of knowledge, doctrine, faith and practice, further inspiration was needless, as more than enough is not necessary, 2 Tim. iii 15, 17. and this rule was the standard by which other doctrines are to be judged, Isaiah viii 20. and weighted in this balance of the sanctuary. The doctrine of transubstantiation can not be asserted without a new coined philosophy, that a substance can be changed into another, and its accidents remain, as of wool into stone, having still the softness and lightness of wool, similar to the delusions of Alchemy, well known to physicians, that other metals could be changed to gold

gold. Error is not so ancient as truth, nor established churches as the Christian, being sections from it, see page 170. impostors pretend to excellencies above others, as miracles, transubstantiation, giving absolutions, &c. and thereby impose on the weak and ignorant, thinking them so far preferable to upright men, who use no such arts to deceive many mediators and sacraments, infallibility, &c. have a specious shew to deceive, and all for gain and vain glory, ambition, honours, &c. but what fully proves the Popish miracles to be impostures or falsehoods, is, that though their missionaries have gone to most parts of the world since the reformation, yet none of them were ever endued with the gift of languages, nor did any miracles before the Heathens, as the apostles did, though they pretend to have miracles in every age, they had to learn the languages of the nations they went to Christianize, and of which they called them the apostles, as of the Indians. Japan, China, &c. see page 84. yet they say others have no church, because they have no miracles, &c. and no sacrament because they have not transubstantiation, those that have not acquired the use of their senses and reason, are incapable of any religion, and those that will not use them, but believe knavish impostors rather than them, are voluntary fools, and deserve such treatment.

ANTINOMIANISM.

We proceed now in the last place, to consider more extensively and particularly the Antinomian heresy, which is the worst of all, as it is a complication of all others; it implies not only wrong practices, but wrong principles, which lead to these practices, his faith is wrong whose conduct is not right; it was the first error and schism both in opinion and practice; it implies what is wrong in thought, word and deed, the disorders of the mind, inclinations and dispositions; desires, appetites and passions; purposes and resolutions, which are virtual actions, as hatred is accounted murder; when lust hath conceived, it bringeth forth sin, and when sin is finished, it bringeth forth death. The law is the rule or right way, the plain and straight path, the way of virtue and holiness is the honourable, safe, happy way; he that walks uprightly walks surely. The way of vice is a dark, dangerous, crooked path; iniquity is that which is unequal; sin is erring from the mark, and losing the prize. Transgression is breaking the barriers, or going over boundaries.

It is argued in defence of pursuing the objects of the appetites and desires, that it is following nature to gratify its inclinations. This is argued chiefly in favours of the sensual appetites, but it is equally applicable to all. The two laws of animal nature that man possesses, in common with the brutes, are self preservation, and the propagation of the species; but the practice of these is to be regulated

gulated by reason and the moral sense, which the brutes have not. Therefore meat and drink are to be used in moderation ; for if any use them to excess, it tends to destroy instead of supporting nature ; for health consists in temperance alone, and life is to be hazarded in the defence of religion, liberty and one's country. And the propagation of the species, to continue the human race, must be subservient to the rules of good order and society, and not the lawless irregularities, and licentiousness of the animals, to gratify only the animal appetites. A conjugal society must be formed by the union of husband and wife, for their mutual succour and comfort, and uniting their care of their offspring. But even the animals, in their natural state, not reduced into subjection to men, pair as soon as they are capable of propagation, and live as it were in chaste wedlock, without forsaking their own mates, to adulterize with others ; and a certain wood-land dove never enters into a second wedlock after its mate dies, but still deplures its deceased mate. But if indulgence be pled for one appetite, as following in gratifying its requests, then it may be pled for every one, as gluttony, drunkenness, whoredom, covetousness, theft, robbery, fraud, deceit, extortion, oppression, &c. and some are so savage, as to delight most in cruelty ; and then there is no safety for either person or property, see page 72. A certain king would make no laws against adultery, as he thought such a thing could not be ; it being needless for a man that has a wife of his own, or a woman that has a husband ; nor any concerning self-murder, thinking such a thing could not be, it is so unnatural. The laws of virtue do not prohibit any enjoyment, but only the irregular or excessive pursuit of it, which is hurtful to the individual, as well as society. The matter of no action is a crime, but the form, circumstances, motives, &c. constitutes the crime. Murder is only the taking away of life, but the difference lies in taking it away innocently, or by accident, or in self-defence, or lawfully for a crime, which logicians distinguish into murder, chance-medley, and man-slaughter. Whoredom is only propagating the species, but then it is out of the regular order of marriage. Lying is only uttering words, but then they are not just or true. Covetousness is only desiring certain objects, but then they are another's. No vice differs more from another, than the same vice does from itself in different circumstances, called aggravations, as against knowledge, &c. or by one that should be an example to others of the contrary, as superiors, parents, masters, teachers, magistrates, the aged, &c. what is wrong in mere speculation only prevents, but does not pollute the mind. What refers to practice, and especially the sensual vices, pollute and defile the mind as well as prevent the conduct. Vice is a vile, loathsome, odious, abominable thing, compared to the vilest things, and most loathsome diseases, as the plague and leprosy that excluded from society ; and it is as infectious as ill air, or poisonous food, and to be dreaded accordingly. Moral diseases are most infectious. Virtue and vice

are

are opposite, as light and darkness, health and sickness, order and confusion, yea, life and death. Iniquity changes the nature of things, and turns them upside down, as order to confusion, light to darkness, health to sickness, the beautiful frame of nature to chaos. It deceives by fair appearances of pleasure, profit, honour and advantage, and yields the contrary; as pain, sorrow, loss, disgrace in the end. Moral evil is the source of all natural evil, as poverty, pain, diseases, toil, labour, sorrow, wars, slavery, death, &c. Virtue, wisdom or religion has the opposite effects; it is the soul of happiness; it changes sorrow into joy, and gives light amidst the darksome night, and vale of death; it descends from the source of perfection and happiness, and moves towards it, till it be joined to it. The philosophers represented sensuality, ignorance and vice by death; and set up cenotaphs or empty coffins, in the places of them that had deserted their academies; and gave up with learning and virtue. Religion converses with God and the heavenly society. The impressions of piety and virtue on the mind, are a surer evidence of assurance of the divine favour, than a revelation from heaven. Religion is the life, the light, the health and happiness of the soul in every state; it is the bond of society, the support of laws and government, the nurse of liberty, as Plato says. Judea, Greece and Rome, flourished while they preserved integrity and fidelity. Abraham feared he would lose both his wife and his life at Gerar, because the fear of God was not there. The Emperors of Rome coveted religious titles more than civil ones, as pious, holy, &c. Those that robbed even Heathen temples were visibly punished, as it was an insult to religion, and sacred things in general. Atheism and anarchy go together; therefore all wise states revered and supported religion, and the ministers of it. The priesthood was so highly esteemed, that kings and emperors choosed to be priests: but these happy effects are eminently the fruits of true religion. How noble and sublime are the rules of the Christian religion, and the life of Christ, compared with that of Mahomed, a robber, plunderer, sensualist, cruel and savage? All vices are divided into sensual, which assimilate to the brutes, and diabolical; as envy, malice, hatred, revenge, pride, cruelty, &c. which assimilate to devils, and which are contrary to the laws of purity, piety, sobriety, benevolence, humanity, meekness, patience, resignation. Some vices yield neither profit nor pleasure even for the present; as that monstrous one of blaspheming the name of God, taking it in vain by profane swearing, imprecating curses or damnation, at which the devils tremble, James ii 7, 9. Exod. xx 7. The Heathens durst not pronounce the name of their god Demiurgos, lest the earth should tremble, and nature be removed from her seat.

We shall view Antinomianism in its largest extent, or whatever is wrong in the conduct of individuals, or contrary to the good order and welfare of society, the laws of fidelity, love, gratitude, justice, integrity, honesty, liberty, charity, mercy, hospitality, peace, truth, moderation,

moderation, pity or compassion, &c. It is not the knowledge, but the practice of virtue that constitutes merit, or makes good men. The Gnostics of old valued themselves upon their having a sublimity and superiority of knowledge, and thought they could be saved thereby without reducing it to practice. Speculative knowledge begets pride, which is the most unbecoming, unreasonable vice in dependent beings, whose life and health and prosperity depend on a Power above. It was the first and greatest error. Ignorance indeed is the source of it, and of unbelief or infidelity, and every error. But none can be said properly to know more than what they practice; and faith without works, or the fruits of righteousness, is also useless; and if these be real, they produce all their genuine effects. To act against knowledge or light, is like swallowing poison, knowing it will be fatal: and Solifidians or Libertines are no better, for if they believe vice to be dangerous, why do they practice it? If they believe virtue the way to internal peace and eternal happiness, why do they not pursue it? If they believe eternal misery is the consequence of vice, why do they not fly it? Men may live fools, but fools they cannot die. Libertines give loose reins to all their evil inclinations. Faith without works is a mere fancy, and no faith at all. It is diabolical doctrine, that the greater the sinner the greater the faint; that the more they sin the more grace is magnified in pardoning their sin. It would make the gospel the ministration, and Christ the minister of sin, and overwhelm the world with wickedness.

Temptation to sin is properly the fear or feeling of some evil or suffering, and the desire to avoid it, or get free of it, as persecution, &c. This made Peter dissemble in time of danger; for the allurements of pleasures, riches, honours, &c. are not properly or strictly such, and they who cannot resist these could far less suffer evil rather than sin, or lose all, Phil. iii 8. for the cause of conscience. True religion renders the mind humane and gentle, benevolent and generous and fits for the society of the bright regions above. False religion has the opposite effect, and fits for the society of the dark regions below. Angels and devils, wolves and sheep, cannot associate; faith without works is the faith of devils, Ja. ii 19. The life of sense is that of animals, the life of reason is that of true philosophers, the life of true faith and grace is the divine life of saints, the life of false faith is that of devils and hypocrites.

Agricola, in the 16th century, was the first that said the same things were not sins in believers that are sins in others. There is no atonement for the sin unto death, 1 John iii 9. Holiness is the health of the soul, and the soul of happiness. Most of enthusiastic sects lean to the Solifidian or Antinomian side in their doctrines and principles, which is most agreeable to human nature, and are shocked at hearing of morality and good works, as if mortal sins, and are frightened at hearing of pressing towards perfection; there is

little

little exercise of reason or christianity in the world, quakers and methodists excepted: But works without faith, or legalism, is better than the contrary, as it tends to the good of society. The doctrine of absolute promises, absolutions, and indulgences, are Antinomian; but we shall descend to a few of the particular irregularities and disorders contrary to the public good, or the welfare of society.

1st. Persecution is contrary to the laws of humanity, reason, justice, Christian, religious, natural and civil liberty. There are natural and personal rights of body and mind, as the choice of food, religion, &c. and four kinds of slavery; natural, which is that of individual persons; moral, which is the subjection of reason to sense, and the lower appetites of the soul; civil, which is that of a people, or body politic, to a violent oppressor, robber, plunderer, or tyrannical governor; and religious, which is the being compelled by force to forsake the true religion, and the practice of morality, and adopt a false one, as idolatry, &c. Persecution is the most unreasonable, absurd thing in nature; for no tortures can make one believe self-evident absurdities, contrary to reason and the common sense of mankind, as transubstantiation, that creatures and artificial workmanship are gods, or that a part of any thing is equal to the whole of it, and that two and three are more or less than five. They may make men to dissemble and hypocrise, but they can no more change their mind than their body: It is acting like the tyrant Procrustes, in stretching or cutting all men to his length, and is antichristian in the highest degree, and the utmost degree of human wickedness. Every one has a right to chuse his religion, as well as the food that suits him. Reason, argument and instruction are the way to convince them that are wrong, and to propagate true religion, and not fire and sword. Moreover, these cannot reach the mind, which is the subject of religion, though they may distort the body. Articles of faith and modes of worship, if not idolatrous, are not subject to civil laws, or come under the cognizance of the magistrate; it is not principles but practices that come under his jurisdiction; unless they be Atheistical and Sceptical, or Antinomian and immoral principles, that lead to bad actions, and are virtually such. It is the most unreasonable thing in nature, to make one suffer in person or property that does hurt to no body. If people's religion is wrong it hurts only themselves; and persecutors not only put martyrs to death, but usually tortured them in the most barbarous manner; and the professors of all religions have persecuted, except the Quakers, Methodists, &c. but there is no divine authority for it, and no divine religion was ordained to be propagated by it, 2 Cor. x 4. The Jews, in the days of David and Solomon, when they held some neighbouring people in subjection to them, did not compel them to become Jews, but only levied a tax on them, as conquered subjects. And Christianity was propagated,

gated, not like Mahomedanism, with fire and sword, or by force; but by argument, &c. and though the apostles, and numerous multitudes of converts, as 3000 and 5000, &c. could have mustered up a body, and by miracles, like Joshua, carried all before them; they could thus have conquered, and compelled all the world by force and persecution, as Mahomed did, to submit to them, if such had been the genius of religion. But instead of that, they did not even use self defence, but passive obedience, and non-resistance, suffering patiently. This irrational antichristian madness the world is now rid of, as there is no public persecution at present. Papists and Mahomedans tolerate other religions. If the religion of any leads them to any disorder in society, then it is not persecution but civil punishment that is inflicted. Christianity could not be suppressed by persecution, but increased by it: so that it needs not the support of worldly powers to involve it with politics, as a state religion, John xviii 36. Religions that have no internal, true, real excellence, could not have been propagated but by force, or supported but by establishment of worldly power, as Paganism, Mahomedanism, and corruptions of Christianity, as Erastian prelacy and Popery. Erastus, a German lawyer said, the church received its discipline and government from the civil power, having none of its own, to this notion he was led from the establishment of Christianity in which it was the case.

2dly, Next to persecution, slavery is the most cruel, wicked thing, and contrary to Christianity. It is most unjust for rational beings to deprive their fellow-men of their natural right, and compel them by force and violence to what is unreasonable and contrary to natural liberty; and exercise oppression and savage barbarity, which is contrary to reason and religion, and such horrid wickedness, that none possessed of humanity, or that is entitled to the denomination of man could do, much less any good man. It is worse than murder, for it is a lingering living death! Liberty is dearer than life, and slavery worse than death. It is hideous to drag out such a miserable life, under the absolute tyrannical power of another; and particularly to hinder them of the means of salvation, or the life to come; and keep them in ignorance, that they may not obtain liberty, according to the rule of Christians and Mahomedans, that make slaves of none of their own religion. How glorious is a land of liberty, to set men free from bondage and slavery. To buy and sell our fellow-men, or rational creatures like beasts, and tear them from their relations and country, and hold them under barbarous oppression and ignorance, is cruelly destroying both soul and body, and such will be punished accordingly, Rev. xxii 12. They that use sugar rum, and what slaves are kept for doing, are equally criminal, see p. 81.

3dly, Wars are contrary to the gospel of peace, *i. e.* the laws of the God of peace, and the Prince of peace; the Messiah, who was peace itself, and came to make peace. Whoever wantonly pro-claims

claims war, or engages in it for avarice, or ambition and unnecessarily, thereby renounces Christianity. If a balance of power is kept in Europe, why not of rights also, by a council of the states, and make the aggressors indemnify the loss. Self-defence is the first law of nature, and when our persons or properties are attacked, it is lawful to defend them. But whoever gives occasion to the war, commits as many murders as there are persons die in it, or on account of it; and if they who carry it on, engage in it, not from the motives of defending their country, liberty, property, life, &c. which the Spartans did only, but for a business, or plunder, &c. robbery, and wish not to have peace, and prevent slaughter, but to multiply them, commit as many murders as they occasion death, &c.

4thly, Dueling and all combating is the most outrageous madness, and daring presumptuous wickedness, to rush into the presence of God and eternity in a furious state of wrath and revenge like devils; and thus plunge into fire and darkness, in the infernal regions with them. It is argued, that honour requires it, and courage is displayed in it; but it is just the contrary; true honour consists only with the rules of virtue and religion, and murder is no virtue, much less self-murder, but the greatest baseness and meanness. None has a right to take away life but he that gave it, except in self-defence, which is the case in lawful war; and that of criminals, is the defence of society, and not by any arbitrary power and right that a magistrate or governor has. Honour is a sense of just interest and dignity to support liberty, life and property; and true courage can brave and bid defiance to mean insults as below notice; and the neglect or silent contempt of things that injure not person, character or interest, which are punishable by law, is the greatest courage and victory. Rage and revenge, foolishly exposing a life that God gave, is a madness; it is low and base, and like the beasts of prey. It is great to overlook and forgive. Revenge we still do find, the weakest passion of a feeble mind.

5thly, Divination, *i. e.* fortune-telling, or soothsaying, are contrary to the laws of piety, and imply a distrust in providence; not waiting patiently to see what providence will bring to pass: it is a false pretence to prophecy, and diabolical lying, like the Heathen oracles of old. See on Deism. As also legerdemain, or witchcraft, *i. e.* a specious, but false shew of miracles, being certain tricks done by secret arts, or slight of hand; which idolaters of old practised to lead people from the true God to false ones, pretending they did these by the power of their gods, for this is the meaning of witchcraft in scripture, and of the original words, like Popish miracles. Among other nations it signified the art of secretly conveying poison by meat, cloathes, &c. The modern notions of inflicting torments at a distance, and of changing their shapes to that of other creatures, and transferring secretly the good of their commodities are absurd; they and the devil could as well create as transform

a creature. These and the doctrine of apparitions, ghosts, fairies, &c. are contrary to reason, philosophy and common sense; and trouble no philosophers or wise men; though they are still very troublesome to others, and perhaps will be to the end of the world. They were propagated by mercenary beings, who devised and published such notions that alarm the weak for gain. Games of chance and lottery are also impious, as they are an appeal to the Deity to decide the matter, which is like taking his name in vain in common conversation, and taking another's money for nothing. The philosopher's rule is, Never appeal to a God for a trifle, or make a God appear, but for a matter worthy of a God. See Monsieur Placette sur les jeux d' hazard, & la morale chretienne. No true philosophers play at games.

6thly, Luxury and selfishness are contrary to the laws of temperance and moderation; benevolence and liberality, generosity, charity, &c. Thus the ambitious aspire at power, honour, &c. and the covetous and rich amass treasure, and expend it in extravagance and vanity, as in sumptuous living, furniture, dress and equipage; using fine commodities, and many varieties of meats and drinks; and thus are loaded with superfluities, while others want the common necessities, and pine in hunger, thirst and cold, or are oppressed with hard labour and painful toil. Some wear gaudy apparel, while others are clothed in rags. All are born equally naked and helpless, none are great by nature, or born great, but are so only by merit, he is the greatest that does most good, as Paul. They want merit that go to their ancestors for it; ideots or animals, are born noble or royal, if such a thing be, the hero says, *et genus, &c.* Our kindred and ancestors, and what we have not acquired by our own merit, I scarce call our own, Ovid. 'Tis phrase absurd to call a villain great. Pope.

A community of goods, indeed might encourage the slothful and extravagant, and prevent industry in some. The case was different with the Christians in times of persecution, and the Spartan state, &c. But for some to abound in wealth, yea, and be encumbered with luxury and superfluity, to feast till they are a burden to themselves with corpulency, and out of shape, is shameful; and to monopolize their wealth, and not communicate liberally to the necessities of the poor and needy, is directly contrary to the great laws of love, pity, compassion, &c. and shew a cruel hardness of heart, that cannot feel another's wo, or relieve them from it; but instead of being pitied, the poor are only despised, as the Spectator observes, as if it were a crime to be poor, or as if riches were a virtue, and poverty a vice. The most worthless wretch is caressed if he be rich, and the most deserving despised if he be poor, whereas poverty is no body's choice, but enthusiasts. This conduct is contrary to the command of the great Author of all, and ingratitude for his goodness; it is injustice to their brethren, children of the

the same common parent. Nature produces enough of provision for all her children, but some rob others of their share; these think what they possess is their own, and that they may do what they will with it, and spend it, not only in vanity, luxury, superfluity, &c. but in gross wickedness, as drunkenness, and the gratification of the lusts; and become like beasts or devils, as the concupiscible or irascible appetites are gratified, and the sensual or diabolic vices practised. But they are only stewards of what they possess for the good of others, Psal. xxiv 1. lxxv 6,—9. and must give an account of it. To give to the poor is to return it to the Author, or lend to the Lord, and send bills of exchange to heaven, as a certain author expresses it, and death will deprive them of all, Psal. xlix 17. It was a saying among the Heathens, that all the poor and strangers were sent from Jupiter with a commission to get a portion of the goods he entrusted to the rich; that their necessity was their commission. The two chief Christian virtues are hospitality to strangers, and charity to the needy; and none can be possessed of real piety that want these fruits of it, 1 John iii 17. The neglecting to do good when in our power, involves us in the guilt of the opposite evil, which we had in our power to prevent, and did not. It is the blessing of providence that makes to prosper, Deut. viii 18. and the curse blasts all our endeavours. They act directly contrary to the laws of Christ, as well as of humanity, that relieve not the distressed; and are neither men nor Christians, having forfeited a title to both. The apostle does not say, How dwelleth the love of his brother in him that hath no bowels of compassion, but, How dwells the love of God in him; lest he might perhaps have thought he had the love of God, though he had not brotherly love, 1 John iv 21. iii 17. How great is the promise and encouragement of the feeling heart and liberal hand! Psal. xli. Nothing can be more beautiful and strong. It is shameful to see many have over-much, and others not enough to supply their necessities. God has given some riches, in order to exercise the virtue of liberality, charity, &c. and others are poor, that they may exercise patience. If all that have enough and to spare, besides furnishing themselves with necessary things, would supply the needy in their neighbourhood, or that are within the reach of their knowledge and ability, then they might all be relieved and supplied.

A certain good man, a citizen of the world, used to eat his meals with ill relish, considering how many were in want, and, with the most sensible pleasure, imparted a share to any at hand. The poet expresses himself in a moving manner on this subject.

O! pity human woe,

'Tis what the happy to the wretched owe.

Ah! little think the gay licentious proud, &c.

Thomson's Winter, l. 285.

It is the highest pleasure to do a good office, Job xxix. xxx. xxxi. chapters, and it is God-like to relieve the distressed. Job could not eat his morsel alone, but gave a part thereof to the needy. Glorious promises are made to such; and wealth otherwise is a curse, Luke xvi. 19. With-holding the needy's portion is covetousness, theft, and robbery. The favour of heaven will smile upon the merciful, sweeten their enjoyments, increase their substance, and bless their posterity; and otherwise, the frowns and curse of heaven will imbitter their enjoyments, and blast their substance. In the body-politic every member should feel or suffer with, and relieve another as in the natural body, if it be not benumb'd.

7thly, Idleness is contrary to the law of industry. Every member of society ought to have some calling or business, else he is useless to society, or an encumbrance to it; idleness is the nurse of vice. To say one is idle, is perhaps in the strongest terms, to say he is vicious; for man is an active being, and must be employed in devising, or practising either good or evil; and he who employs all his time in doing good, will have none to employ in doing evil.

It was a capital crime in some antient kingdoms, to want a business. And the Turks are bound every one to have a business, even the grand Signior himself. A late one was a knotch-maker, he made knotches to bows. Idleness, as well as luxury or extravagance, beget poverty. In these states where every one was obliged to have a business, and be diligent in it, there were few poor to be burdensome, and still fewer beggars, and no robbers; as there were officers of state to take account of people's employments, &c. and when there were public works for those that did not get private business enough to live by, this prevented unnecessary poor, that could labour, but could not get employment. In some places, they think he is a gentleman that has no business; so that if one ask, What is such a man's business? it is answered, He is a Gentleman, that is, an idler, but it is quite the contrary. It was a saying amongst the Jews, He that did not teach his son a trade, taught him to steal. A philosopher, seeing mechanics and labourers with working attire, said, he was sure these were not robbers, or beasts of prey, living salaries, and the labour of others.

8thly, Another great iniquity and disorder, which is the hurt, and sometimes the ruin of the public, is, that interest and friends procure public offices and employments, and MERIT is not encouraged. This is contrary to the laws of equity and justice. Thus great patrons, and powerful friends, or money, will procure posts in the government, and military offices, without skill, courage, or experience, to the destruction of armies, or the loss of a country; and it is so not only in civil and military offices, but in ecclesiastic ones and in colleges and seminaries of learning; thus those that have neither parts nor learning, nor a method of teaching or communicating, get public places to mar the progress of education, or prevent the youth's being rightly instructed and prepared for public offices; while

while others, well qualified for such offices and employments, can be of no use to the public, for want of an opportunity to display their merit, which is lost to the public, and of no advantage to themselves. The education of youth, and the right instruction of mankind, is of the utmost importance ; and yet these that have neither ability, nor a method, nor the powers of speech, are often imposed on the public. Now such as bestow these in the church, from friendship, and interest, and not according to merit, commit the worst simony, which is worse than refettters to thieves and robbers. In antient times, merit alone was a recommendation ; thus the most skilful soldier, &c. was preferred ; the contrary is the hurt, or ruin of the public good. Merit has a spirit above a mean cringing, conforming to flatter vices for interest, all slavery debases the mind.

CONCLUSION of the WHOLE.

THUS we have endeavoured, like true philosophers, to follow nature in her various stages, in tracing the true natural causes and reality of things, distinguishing between primitive, real nature, and the artificial modes of novelty, curiosity, custom, fashion, &c. it is real nature and truth, and not the imaginary nature of romance that we admire, and if we are antipodes to the present modes, it is because they are so to nature, and the welfare of mankind, metamorphosing it. We would say to truth, thou art our father, to virtue, thou art our mother, and to nature, thou art our nurse and our guide, our friends, viz. good men of every denomination are dear to us, but when they are connected with systems, physical, political or theological that differ from these ; they must not think it strange that we differ so far from them, it is strange that the present modes of the world have departed so far from nature, and the virtues of benevolence, justice, truth, temperance, &c. and it cannot be thought, so that we differ from them to follow nature, which is to follow God, its author, Acts v 29. Like every citizen of the world, we wish the good of all, that calamities and crimes, wickedness and wretchedness might cease. It is a mistake to think that the injured only are to be pitied, those that injure them are 100 fold more so, see p. 10.

If all mankind would live in mutual love,
This world would much resemble that above.

Some will perhaps think the different views that occurred to us in our progress are opposite, but every physiologist knows that the same effect may proceed from different causes, and according to the different causes of a disease, must be the difference of remedies ; we have known mistakes here have sad consequences, the best physicians own that there is no certain theory, or reasoning with accuracy
and

and certainty, and that medicine is but a conjectural art. The animal œconomy is, and will be a mystery. The medicines and means we mentioned, of whatever kind, have been found usually effectual in the most general species of the diseases. The established practice canonizes a certain set of medical materials, and reprobates all else, whose virtues they know not, as charms of quacks, &c. tho' simple and natural, the appellations are much more due to their chymical ones, see page 12. Dr Cullen mentions that he learned some things from Empirics, like a wise man, he learned from every source. His *Materia Medica* may be considered as a system of philosophy, of the most useful kind, viz. of food and medicine and their subject, the human body, the stomach possesses an acid which neutralizes alkalines and coagulates milk; all food undergoes a fermentation in it, which is a putrefactive process. Heat and agitation in the peristaltic motion, mechanical solution, &c. all concur to digestion, the animal juices are prone to fermentation or putrefaction, saliva consists of water, oil, salt, earth, and the pancreatic juice, is similar to it, it is astonishing that some physicians of name recommend fermented bread and rancid or spoiled flesh, that they are lighter and easier to digest is certain, because the farther any substance is gone in putrefaction, the parts are more separated, and nearer a dissolution, but the more unwholesome, and half the quantity, or much less of sound food contains more wholesome nourishment, as animal food may be much damaged, and it not be perceived by the senses, therefore none should eat any without knowing how it was used, and indeed, few would, or none would use Foreign commodities, &c. as sugar, tea, rum, wine and other liquors at home. if they saw how they are used. Cattle fed grossly in the house without free air and exercise, such as are diseased or heated by overdriving or running before they are killed, or too young or too old, or hungry when killed, their juices are putrescent; in their mother's belly they are in as putrescent a state as they can live in, and in the decline of life it makes continual progress till death. Dr Cullen is for little animal food, none before the age of puberty, nor in the decline of life, and none for nurses; it is inflammatory, putrefactive, scorbutic, goutish, &c. &c. But honey, milk and its productions, and fresh eggs, have vegetable qualities, and are rich food. A man of fortune could eat only potatoes and apple tarts; and a great physician said, one could be well nourished on covenanted provision, if he got the finest wheat and water; water is antiseptic; it is astonishing that any physician should pretend, man was made partly for animal food, because he has tusks to tear, &c. teeth like beasts of prey; he was not to live on grass, like horses, &c. but on roots, barks, nut kernels, stalks, fruits, &c. as well as grain, that are worse to tear than flesh, but not so hard as bones, therefore the muscles of his jaws are weaker than the dog kind, &c. nor was he to take hold of any thing or defend himself with his teeth, having hands for that purpose, which answers much better than animals
paws,

paws, or birds claws, his intestine tube is for vegetable food, like the granivorous animals, being twice the length of carnivorous ones, see page 60. as animal food digests or putrefies soonest, that the refuse might be sooner discharged, the non-ruminant animals, as the horse, &c. have but one stomach like man, and birds having more, is nothing to the purpose, as they have not teeth for chewing their food, it is ground in a stomach, fitted for that purpose, with small stones they gather, and hence they are lean, though well fed, if confined, not having their food well ground. We told page 26, &c. before that we had the opinion of very many physicians for water, but now, so far as we know, we have them all; Dr Cullen said, if there is a panacea or all healing nature, it is water, it only does good in all diseases, even in the dropsy, as said before, and as the Author of nature is infinite in power and goodness, he could and would make the best commodity most plentiful, and free to all, like the air and the light; it prevents putrefaction in animal bodies, like the air, it has neither colour, taste nor smell. Pythagoras thought the elements were convertible into one another by a gradation of rarefaction or condensation; some think they have not spirit and vigor for hard work, &c. without strong drink, it is a stimulus like a spur to the wearied enfeebled horse to exert himself beyond his ability, by the vismediatric of nature, shrinking from or repelling what hurts, they excite spirits and cheerfulness, mirth, &c. at first, but like opium stupify enfeeble and kill when in such quantity as to overcome in the struggle and in the resistance of nature, which often seems to be the effect of medicine or drink, which has an opposite effect, as great or long cold has, tea and tobacco are strong poisons if taken in a sufficient quantity at first, though by degrees, no vegetable poison will kill; Dr Cullen has these two in the class of sedatives. Medicine and other things might be conducted both as to theory and practice in a much more clear concise, comprehensive substantial method by neglecting endless, useless, trifling circumstances and distinctions in classes, orders, genera species and varieties. Theory and practice, clinical, &c. should not be separated. The Materia Medica is comprehended in botany and chymistry; the theory and practice of obstetricity, belong to anatomy and surgery; natural philosophy is the most extensive science, comprehending the theory of all nature applied to its ends, it includes natural history; this is also included in natural philosophy's contracted state; chymistry, botany and comparative anatomy, as astronomy belongs to natural philosophy and spherical trigonometry; church history and church rhetoric belong to theology; logic comprehends rhetoric; *meta ta physica*, *i. e.* after physics or material thing, Aristotle considered immaterial or spiritual things, and hence the name metaphysics, or ontology, we cannot assign what is the proper distinct province of moral philosophy; geography belongs to mathematics and natural philosophy; for agriculture see f. 19. page 24.

medicine was coeval with diseases, instinct directs even some animals to remedies by sensible qualities, as emetics, therapeutics, &c. and man was naturally led to surgical operations, as pressure & bandages to stop bleeding by wounds, setting a broken bone, which should be done before the swelling come on, by any one, if no professor of the art is near, and restoring a dislocated or disjointed one, it is very odd that if any physician go out of, or beyond the established practice, however useless it may be, or however usefull or effectual, other things are, he is called quack or heretic or charmer by them, see the tyranny and hurt of established systems in theology, politics and physics. The Egyptian physicians had salaries and no fees, and there was a physician for every disease; hence their theoretical knowledge was above all before or since, but they were confined, as now, in their practice, medicine was practised by philosophers or priests before Hypocrates, except among the Jews. The Chaldeans Brachmans, Druids, &c. knew the secrets of nature, the Celts extol their Druids, and the British very confidently deny that Hypocrates and the Greeks know the circulation of the blood, though it is described in the most striking manner, and they ascribe it to their Hervey, and the French hold Homer the best poet, because Milton was not theirs. Rollin owns he prefers Cicero to Demosthenes as he was their own. Gale has shewn that the Greeks got all their knowledge from the East, and a learned German has shewn that the moderns have all their learning from the Greeks, by pointing out the propositions in Newton, &c. &c. The Latins had all from the Romans, and the Arabians translated the little they had from both, and made comments darker than the text, as on Aristotle, they were rather the preservers than improvers of some part of physic and philosophy, which was copied from them by the schoolmen, and at the revival of learning in Europe, at the reformation, some of their terms are still used as alkali, zenith, nadir, &c. They flourished in Spain and other parts of Europe by the spreading of Mahomedanism. Medicine was practised for some time both in Greece and Rome by slaves, as a business below free men, being reckoned the most disagreeable of servile occupations, as that of sick nurses, to attend and serve the diseased and dress sores, &c. they got their slaves educated in it as in other trades, &c. The practice of it is improperly called physic, as the diseased state is not the state of nature, the sound one being the natural one; surgical operations on the living, and the practice of making experiments on living animals, was reckoned savage, and a butcher's business, and these two are classed in some cases, barbers and them also are but one class, as the same persons on the continent do both; but when so much gain is made of any office as to live sumptuously, as even that of the leaders or kings of robbers, it is reckoned honourable. There have been few kings so respectable as Robin Hood, instead of oppressing the poor by exactions, contributions, &c. robberies and plunder, he supplied their wants with what he took from the rich; but being

ing inferior to the great ones in his days, like those in earlier times, Gen. xiv. he was held criminal, though few have been less so, except those that resigned and gave up living on the plunder of the public, and retired to be hermetic philosophers, ignorant fools that glory in disgrace, think it an honour and dignity to be the subjects and slaves of a despot, and to worship an idol, or a man like themselves as a God; some slaves have refused to accept of their liberty, thinking they would lose their honour and dignity. The Heathens held some of their gods to be all lenity and propitious, and others to be all rage and pernicious, the first they worshipped for their good qualities and beneficence, and the others from terror to avert their wrath, and with regard to these demons, and enraged furies, the poet said, *primos in terris deos fecit timor*, thus the ringleaders of furious robbers, as Nimrod, Mithraim, the nine Gen. xiv. Sesostris, Nabocolasar, Alexander the Great in Asia, &c. &c. were dreaded; the last got his divinity affirmed by the oracle, and incense the highest divine honour offered to him, the people were led to believe that such robbers, called conquerors must be more than human, who could destroy and lay waste all before them, and whose fury none could resist, but their attributes were rage, revenge and lust, avarice and ambition, what are called royalty, nobility, high ranks, titles, honourable, worshipful, &c. are the greatest delusion of satan to make mortals think themselves a higher species of creatures than their fellow mortals, and puff them up with pride, to fall into the snare of the devil, and think others were made for their use, and even Solomon himself was not free from this delusion, though he understood nature the best, Adam excepted, Gen. ii 20. he was endued with more genius and understanding, than all others, which in scripture, is called wisdom, and collected the knowledge of the Chaldeans, Egyptians, and all before him, his physical and philosophical works have not been preserved, as his zoology, botany, &c. 1 Kings iv 33. he describes the revolutions of the heavenly bodies, Eccles. i. and the anatomy of the chief parts of the human body, labouring under old age, under the figures of a house, city, fountain, &c. Eccl. xii. In old age the arms shake and the limbs are feeble, the teeth few and unfit for use, the optic nerves dim, the lips fall in when the teeth are gone, sleep is diminished and easily broken, the accents of the voice and acuteness of the ear fail, there is neither vigor nor breath for ascents, but fear of stumbling in the way, the hairs are hoary like almond leaves, little matters are troublesome, he is fretful and crooked, there is no appetite nor delight in any pleasure, the back is bowed, the white cord, *i. e.* the spinal marrow including its root with the branches are shrunk, the golden bowl, *i. e.* the cranium's meninges give way, the cavities and conveyers of the blood from the heart, the fountain, and the returners of it from the lungs, &c. the double or fourfold circulation, (galal ruts being repeated) interrupts and ceases, the vital parts are frail as a pitcher, &c. Dr Smith found
not

not the circulation of the blood any where so strongly marked as here, but by Harvey, but the translation is no adequate representation of the original. The prevalent vices afford good news to physicians. It is observed that,

The first physicians by debauch were made,
Excess began and sloth maintains the trade.

Idleness, or want of vigorous exercise in the open, free, pure air, and luxury in using artificial cookery, and not a plain simple temperate diet, and especially artificial drink, as malt and spirituous liquors, tea, coffee, &c. and too fine thin clothes, not warm enough, and chiefly the unnatural propagation of diseases, as the venereal, which is perhaps worth all the rest to physicians, as matrimony does not keep from the pursuit of it, and the offspring of weak diseased constitutions, must inherit their parents unsound habits, original sin and corruption of nature, is thus propagated by generation; since the days of Homer and earlier, diseases have been increasing and mankind declining in stature and vigor, and e're long every family that can afford it, will readily need to breed one or more of the family physicians for their own use. Physicians and the Newtonian philosophers are as ignorant of the nature and properties of matter, as the boys are of optics, who think the water bends the stick at its entrance. Nature does all with the first, attraction, cohesion, gravitation, repulsion, fate, chance, necessity, destiny, &c. with the second, which are only names for their ignorance and inattention to the true cause, like Ovid's *melior natura*; the cause of circulation, respiration, muscular motion, &c. are entirely mistaken, the bones serve as levers, but contrary to mechanics, to move great weights with the least power, the muscles and tendons are as ropes to pull, &c. to ascribe activity to inactive dead matter, destitute of all power, but a *vis inertiae*, resistance to any change of state, (without which it would answer no purpose, being no better than the shadow of matter,) shews great inattention, as all kinds of Scepticism does, suspense being the most painful and intollerable of all states, alternate, hope and fear take place in it, as one drowning catches at a board, so does one doubting at something to fix on; bigotry runs highest in Scepticism, they try not to find, but to oppose the truth; the pretended cool Sceptic, who affects to be above vulgar ignorance, prejudices and superstition, and to have better knowledge than others, is the warmest zealot, it is less difficult to find out, than oppose the truth, it would be the interest of depravity that there were no future state, and it suits the pride of singularity to differ from others, but truth will take place, tho' they wish it not, or are averse to it, though one in an incurable disease will not believe his physician, that will not save him, it concerns every one to know what will take place, that he be not surpris'd with it. Truth can have no bad consequences but by the abuse

abuse of it, it is the devil's motto, that it should not be told at all times; all nations that had dreams, had the belief of immaterial beings, and religious worship, they being suggested and forced on the soul in the absence of sensible objects, as surprising ill thoughts are when awake, and are not its own effects, nor those of mechanism nor traces of former ideas, being not uniform, and often widely different from former ideas, if the belief of spirits, good and bad, fright the impious and faithless from some necessary affairs at night, it keeps them from bad actions, sleep, drunkenness, violent passions, diseases of the brain, are occasions for spirits to act in a vision in sleep and apparition awake, are do. those that say certain nations have no deities nor religious worship, have not given the attention Cicero did, who testifies otherwise; what is called the course of nature, is the Creator's way of operation, creating power being constantly exercised in conducting the orbs, animal and vegetable mechanism and all the motions in nature, matter having no power as a second cause or instrument, though used as a mean in the propagation of plants and animals, which were produced by immediate creation at first. The first of every species contained the seeds of all succeeding ones, but there is a creation of the great number, from one seed putrified, and a resurrection, finite spirits or souls can only will the motions of their bodies, which are performed when the organs are found, the moral acts of virtue and vice are in the will, though it should not be executed. The matter of all actions is the same; since the days of Pythagoras, who learned his philosophy in Egypt, and the East, no philosopher has demonstrated the existence, origin, nature and properties of matter and spirit, like Esqr; Baxter on the immateriality of the soul, though Kepler and Clark on the attributes, have done well, he has also given the true rationale of dreaming, which has occupied the attention of all philosophers, as an appearance in nature, to be accounted for, and given more trouble to materialists than all the rest; his matho is a rational system of astronomy and philosophy. By the union of body and mind, (which by the law of it, is to continue till the body be ultimately unfit) the mind is not permitted to act or be approached for action by other spirits, but by the sensory or brain, which is soft to receive the least impressions, and is therefore easily disordered, if it were permitted to act independent of the body, it could not bear its state in it; the mutual sympathy between them causes disorders of the body, especially of the brain, they affect and impede or mar the activity of the mind or limit and restrain it; the mind having no parts, has no waste, repairs, fatigue or disorder whatever. Foreign climes and food, and unnatural actions, as departing from nature, chiefly affect the bodily habits. From philosophical reflections on the manners of antient and modern times, I have been led to consider emigrations, invasions, &c. as departing from nature for an end that might otherwise be better gained, ones
native

native clime, being the most natural and healthful for him, should not be abandoned for another unfriendly, unless to instruct mankind in necessary knowledge, to improve their minds in virtue, or to make their soil produce the necessaries of life more plentifully: I find almost every where much land uncultivated, which if well improved might yield many times the product it does, either in crops or pasture why then go to seek land and wealth or abundance of the necessaries of life abroad, if proprietors of land would take the profitable and healthful exercise, (which is the duty they owe their country and the public) to survey and enquire what improvements their lands are capable of, by draining wet ground, watering, if possible, dry barren grounds, removing rubbish from pasture grounds, incapable of culture, planting hedges or trees for warmth or shelter, or groves proper for soils, that can bear nothing so profitable, and give proper encouragement and support to labourers and their families, or give land to be possessed a number of years for the cultivating, or a part of it forever, and advertise their proposals; much good might be done, and the face of the country wear a more pleasing aspect; land should be cleared of big stones and weeds, and enriched with manure, the manures and crops suiting each soil may be found by small trials, without chymistry. and botany, whatever putrifies the soil, is a manure, as water made to settle on dry soils, turning up the furrows with the plough to rot or burning them in heaps, if dry and fit for it, (laying one kind of earth on a different kind, and a change of crops, as from corns to pulse, &c.) lime is lost on calcareous earth, keep land dry in winter, clean in summer, give it as much manure as it can bear, and labour it as much as possible. Agriculture is the most antient, innocent, virtuous, healthful, useful and honourable of the arts and sciences, and should employ those that crowd to cities, &c. for useless or hurtful offices, as to deal in Foreign articles, &c. luxuries, or to go over seas to intrude on the lands, properties or interest of others. The original inhabitants of Gaul, Britain, America, &c. still look on the Norman, Danish, &c. broods, as unjust possessors, the progeny of invaders, intruders and usurpers that robbed and plundered them of their property; it is easy to cultivate an open country, not covered with woods and old trees. But such as are oppressed, unjustly or ungenerously, and basely used at home, would rather go to inhabit a desert than be so used, as to lodge in damp gross air, in stories below ground, or sleep in stables, &c. beside cattle, to bear the gross effluvia of their breath and dung, as if more a-kin to moles and cattle, than their haughty disdainful masters, who will be suitably punished, at least by the Lord of all, who regards every injury done to his creatures, men or animals, as done to himself, the useful people should be well nourished and lodged.

Thus I have endeavoured to employ the talents entrusted to me, Matth. xxv 15. &c. Many aspire after riches, authority, &c. without considering what a charge they bring upon them, as ser-

vants

vants do to have the credit and management of their masters money, who want only to get it into their hands, to apply it to their own use. Thus most part that grasp at or get riches, spend them on their own lusts, vices and follies, as luxury and vanity in furniture, dress, equipage, amusements, games, and not the poor and needy, and the support of virtue and religion, and those that have power to suppress vice, support virtue, and relieve the oppressed, adopt the crimes they have it in power to suppress or prevent, like ressetters and thieves, as I would have done by not giving warning thus. The enemies of all righteousness will be offended, but they will receive the reward of their deeds in due time, Mal. iv 1, 3. God has an eternity to punish the wicked in, and therefore he only punishes in part in this world by the stings of remorse, the horrors and terrors of a guilty mind, they are their own tormentors wherever they go is hell. they are a hell to themselves. A father in experience, having thereby the satisfaction to know the causes of many things, solved to me many dark things in the government of the world by providence, see page 99. The evils of the present life are blessings in disguise to the good, Rom. viii 28. 2 Cor. iv 17. and the bad are not sufficiently punished, if they are not amended. The antediluvian world, Sodom, the Jews before their overthrow, first by the Babylonians, and last by the Romans, &c. &c. were incorrigible, the Assyrian and Babylonian, Median and Persian, Greek and Roman empires, &c. in like manner, long ago were extinguished, nations can only be punished as such in this world, and the good must suffer worldly evils with the bad, but they turn to their good, Rom. viii 28. The Greek church and the French Protestants were deprived of gospel, liberty and light, for their contentions and divisions and abuse of it. The Africans, &c. enslaved for not learning to know the Author from his works, Rom. i 20. who hath given them such a rich and plentiful soil: he also observed that they deserve slavery, oppression, tyranny and religious imposture, as transubstantiation, the unknown tongue, &c. who will submit to them, or bear them, that it is the strangest phenomenon to see a large body of people yield to be robbed by a few, as a king and courtiers, magistrates, publicans, &c. beasts of prey, and all cry out they are sensible of it, and unwilling to bear it, and yet willingly yield; he observed that inanimate or animal gods were worshipped for some natural excellency or utility, as noble objects in nature or art, and the ox and cow for their usefulness, (though some also of the furious and venomous, were adored from fear,) but the haughty landlord pays not homage to his labourers, that produce food, &c. for him, as the ox and cow; but receives homage from them; he remarked that Adam and Eve were the first and greatest of mankind, being immediately made by the great Creator, and they had not a man and a maid, nor negroes, (nor even apes, which some train to serve) made to serve them, nor had Noah and his sons and their wives slaves of Cain's race preserved from

from the flood for them, but each provided for themselves; and husbands and wives did what work suited each of them, every one needs as much exercise for health as would procure them the necessities of life, which they must take, either usefully or idly, foolishly or savagely, walking, &c. or gaming or hunting, &c. A proprietor of a large territory, having told he could plow, mow, reap, &c. was answered by him, that he was a great man, since he could do what was useful and good, his riches, titles, &c. made him not a great man; nature made no difference, the Creator made different orders of angels, but none to serve another; but he made none of men, Acts xvii 26. that was made by the robbery and roguery of some, and the folly of others; Nimrod, Mistrum, the nine kings or robbers, Gen. xiv, &c. were petty robbers, worse than Robin Hood, he was a more powerful king with his 100 men, than the nine, as Abram beat four of them with his 318 Domestics. These made but small depredations, like bands of gypsies in latter times, but such always increased in number for the sake of plunder, like the Roman robbers, till they robbed and plundered the whole world, whatever is demanded or taken without mutual agreement and consent, at least of the bulk, is robbery. The gypsies, Semiramis, &c. Nebuchadnezzar the madman; Alexander the greatest robber Macedonia's madman, and the mad Swede, as Pope calls them, Cæsar the Roman robber, &c. set out to rob and plunder whole countries, nay, almost the whole world; there was never a viler banditti than the Romans, their originals were robbers, whores, and thieves. the wrath of God and the terror of the world, like Tamerlane, but the state recovered the exercise of reason and common sense, like those of Greece, and gave up with these human false gods; and liberty served as a nurse to learning, till they again yielded to be enslaved; the common beggar acts like a gentleman, or a philosopher, he asks discreetly, and receives thankfully what any please to give him, and not like those that send a band to demand what they please, and if refused, take it by robbery and plunder, and when any fled with their goods from Cæsar, the barbarous villian burnt their houses and corn fields, he told the pilot, afraid of the storm, what do you fear, ye carry Cæsar, as if he were god of the ocean and the winds. It is the meanest, basest way of living to depend on others, and it is the wickedest to live by plundering them, to be great, is to be independent, else they are like children or cripples that can do nothing for themselves, though they should starve; he also observed that the jubilee was every fifty year to restore the equality that was at the division of the land, when each had an equal share, and as the light of nature taught some Heathens, this as Lycurgus the Spartan law-giver, who made such a division, both in the country and city, and the first Christians made a jubilee, so there ought to be jubilees at certain periods, and all would have enough by an equal division; none could have believed it,

it; if experience had not shewn it, that some would have more than they could use, and see others in want. The riches of such will ruin them eternally, Matth. xxv 45. Luke xvi 19. none should be allowed to amass above a certain quantity, and thus some sort of balance might be kept, and national debts prevented or removed; he could account for all human calamities, but as to those of the animals which are all occasioned by the sin of man, he said as Solomon of other things, Eccl. viii 17. the forest evils, he said, are those of parents, seeing their children ruin themselves, and have a disgraceful end, and those of wives having bad husbands; but he had observed that both these evils are owing to themselves, as parents almost universally spoil their children, by fondness and indulgence, and chiefly mothers the male ones, and that women plunge into matrimony without consideration; he noticed that such as are so cruel as to make any slaves, will use them cruelly. The defence of rights, he said, was called sedition, rebellion, &c. by robbers, oppressors, &c. against whom no crime can be committed, it being only self-defence, as says Raynal. In Asia and Africa they consider themselves as born either to be tyrants or slaves; the natives of North America and of antient Europe had such noble ideas of liberty, as to be independent of all human power, having no superior. The American colonies imbibed this noble idea from the natives and shook off such encroachments on the rights of mankind, and the robbery and plunder that supports it, having no taxes to pay to kings or established churches, lawyers, &c. Juries of upright men, being the only just judges; but only to support military, for defending their properties, and resolved to set their slaves at liberty. France brought ideas of liberty from thence, and have made a good beginning and a good plan, in giving up with these distinctions that distract society, and divide man from man, not having nobles or peers and commons divided into two houses of parliament, but one general national assembly chosen as representatives and agents of the whole nation, to act according to their will and consent. Noblesse or peers and kings being either useless or hurtful, they have wisely abolished the one with the tythes, and given the people the choice of their pastors, and muzzled the other, as a wolf or bear when muzzled cannot devour, and moderated the churches revenue; and they will abolish kings and established churches when the present one expires, and as they are the glory of science, and were the source of civilization and cultivation to Europe, having more humanity than ever to admit the inquisition; so according to their name, they will be the pattern of liberty and freedom, every man being free to make his bread where he can, having no chartered burghs in which natives of the same country or city are strangers: As islanders are generally haughty, being proud of their barrier, thesea, as Pharoah was of his river, Ezek. xxix 3. England thinking itself a model, supposed they wished to have a British constitution, which indeed,

formerly was reckoned the best, but is now seen to be the worst, under an artful disguise, their boasted limited monarchy, with peers to secure the king from any encroachment, and commons to secure the people from the encroachment of the king, are now found all to be the tools of the king and his ministry, by the means he has in his power to bribe them, viz. posts and pensions. France, wisely allows no member of the national assembly to have a post, one tyrant like the Signior can soon be executed or expelled, but the source of the evil is both ill to find and remove in such a perplexed labyrinth, for since they executed Charles I. the kings have not been less powerful, but more politic, the present one has been so to the utmost degree, he gave countenance and aid to support both Papists and Mahomedans against Christians, for what the ministry and his creatures do, he does. That island has been an odd scene with its kings; the Saxons were not immediate robbers, being first invited to assist against other oppressors, but the Norman French robber was a direct one, and a dishonourable origin of kings, being a bastard, not legitimate in the regular order of society, when they executed Charles I. and also when they expelled James II. it seemed they would either give up with kings, as all the states of Greece and Rome, &c. had done, or with the progeny of that illegitimate rober, but they sent for them from abroad; it would seem with a political design, as they allow of no connexion to be formed with his race by marriage, (which would free the nation from the burden of daughters, and the illegitimate children they may privately have,) so that they can, when they chuse, give up with a family unconnected with the nation, and supported by it at more than ten times enough for such a nation, which, with other useless expences, oppresses them with such a load of debt, that some calculate, though all the land in Britain were sold, it would not pay it, what oppressive taxes then must they have to pay the interest. Their best politicians told them if the national debt exceeded a certain sum which it has done very far, the nation could not stand, but must be ruined, and bid them go to war with all the world rather than America, as that would be the most expensive and fatal, but intoxicated with pride and infatuated, they lost their empire of the sea, and raised their crown revenue and other posts and offices, when they needed to fall; and travellers in France and Britain declare, they are in a much worse state than France was before its revolution, and they give the most horrid false accounts of the French affairs in their news papers to fright their nation from following its example, which is a more artful way, than admitting no French news, like Spain, &c. Besides their many useless posts, and others with extravagant salaries, and great pensions said to be very numerous, and giving faster now than ever; and besides all the expences of the American war, many that went out adventures, returned and said, they had lost great estates in it on account of Britain, and got great sums to enrich them; with the load of national debt: the
prodigious

prodigious expence of the king and his numerous family, to get all establishments, the vast number of prodigious salaries of the crown list, and court retinue, and other uselefs posts, and the pensions, the tythe, &c. it is evident to all the world that England is at the brink of ruin; as the gain of iniquity is accursed, their robberies and plunder in the East and West Indies will turn to their disadvantage like America. The continental nations acted on principles, though mistaken, like Paul's, in persecuting the Christians; when they made such robberies, for the Pope gave them a right to it, but England pretended neither his indulgence nor absolution, nor any principle whatever; and notwithstanding their desperate state, they spent half a million for assisting the Turks Mahomedans, against the Russian Christians, and former friends, and have no thanks from the Turks; besides the direct taxes under which they are said to groan desperately, as impossible to be born, the indirect ones on all the commodities of life, must make them two or three prices, and all comes ultimately off the industrious useful people, and the poor, robbing and plundering them; yet, whoever can find interest at court gets a pension; what is most curious, is, that they have not the same air of freedom, which they purchase at so great a rate in taxes, in their towns, as in the nation, for this elects the members of the house of commons, the only useful part for the administration of the national affairs, but cities elect not their magistrates and council, these elect themselves, and in some cities it has been kept in the same family for generations, the fathers, sons and brothers, &c. mutually electing one another, as the parliament prolonged itself from three years to seven, and cities have a double load of taxes, crown and town taxes, equally oppressive and ill managed in many of them, the citizens have been wanting the source of administration in the burghs reformed, and rendered like that of the nation, but parliament wanting to support oppression, opposed it, and it is easy to town councils to oppose and counteract the citizens with their own money, and to rob and plunder them as much as they will, and spend it as they please, in extravagant entertainments, &c. There are two sources of corruption in Britain that seem to render its ruins irretrievable, and a speedy, desperate, fatal issue seems to be at hand. viz. the corruption of the voters or electors of the members of parliament, in selling their votes indirectly, and that of those who are so corrupt as to bribe or buy them; these make the general subjects of conversation at the times of election, and many other times; the candidates humbly petition the voters for any consideration, and again, the voters, &c. humbly petition their own commissioned agents in parliament, and are readily disregarded. None but corrupt men will purchase votes, and none would do it, if they were not to be indemnified again by posts or pensions or bribes for their votes, as it is alledged, East India money saves governors there from punishment, and West India money from abolishing slavery; were these two sources of corruption capable of
being

being reformed, it might perhaps save and recover slowly their sickly languishing state, which all others see cannot continue long in its present condition. The corrupt voters making a gain of their votes with corrupt men who must be supposed, not only to indemnify the expence of the votes, but to make a gain besides, or procure pensions to their voters, are like particular persons in a ship or a large house, tearing of, or pulling out the best materials to deck every one an apartment for himself, not considering that the ship, or the house must be made leaky or shattered thereby, and sink or fall, and they must share in the common fate, the votes are not equally distributed according to the number of persons and quantity of property in town and country; if votes are sold, candidates must at any rate levy taxes to indemnify that expence, of which voters bear only a share with others, who had better procure the votes from the voters, for honest men that will do all public affairs for the common good, though they generally regard the treacherous avarice of voters, without concern as if they did not suffer by it; if voters elected one parliament of upright men, to do nothing but by their consent, for the public good, though so poor, that their expences must be born, they could set all things, civil, military and ecclesiastical once right, and the nation would not suffer them to go wrong again; for if the commons please, they can either make the king, ministry, council, peers, &c. cyphers, or be cyphers to them; this is the easiest way that a desperate or fatal issue could be prevented, or the troubles that may happen when all agree as France did, to pay no taxes, being intollerable. Some kingdoms allowed no French news to enter, others who admitted them, corrupted them with fearful falsehoods to deter their people from following them as an example. If kings would be greater than others, and more like the gods, they should depend less on external worldly things, by living at less expence, with the simplest food and clothes, &c. and like the Roman dictator, who was above kings, gain their living by their labour, he went from the plow to a battle, and gained a victory; it is the meanest, basest life to depend wholly on others, and live on the plunder of the useful people, who rather than resist, support robbers idle by their labour, who decoy them by telling them, for a yearly plunder, and divine homage, they will not destroy them, and take their all, but direct and assist them to defend it from such like robbers, to which they both often fall a prey, as Gen. xiv, &c. but support given to any dependents can only be during pleasure; like vagrant beggars, they have a large table for their provision, even a whole country; virtue alone is happiness below. The dictator reigned but a year, they that reigned during life of old, were called tyrants, and became gods, and made their courtiers and adjutant robbers demi-gods, for Alexander made Hephestion a god when dead, and gloried that he was not only a god, but could make gods; others did so of beasts, images, &c. It turns
the

the head of a man, and intoxicates him to make him a king. It changed Hazael from a man to a dog by his own acknowledgement, 2 Kings viii 13. and made Solomon from being the wisest man become so great a fool, as to follow strange women and strange gods, &c. See Bishop Hoadly, the glory of the English church, on kings and all the texts of scripture concerning them and government, the origin and progress of Despotism, Dr Price, &c. on government. Robin Hood, Rob Roy, &c. robbed only the rich, and supplied the poor with it, but others rob the industrious, the useful and poor, and give what they devour not themselves, in pensions and posts to the rich. Moral slavery and tyranny is the worst, viz. that vice, outrageous insatiable appetites, passions and desires, as of voluptuousness, covetousness, ambition, selfishness, sin, Satan and carnal security, when they say to themselves peace, peace, then sudden destruction cometh, as the flood did for violence and oppression, and a thunder storm on Sodom for unnatural lusts, the desolations of war on Mexico, &c. for the same, and on Jerusalem, Babylon, &c. for oppression, pride, luxury, lust, impiety and profaness, what then have France, England, &c. to fear. Civil broils or external commotions, earthquakes, pestilence, famine, &c. execute the wrath of God on wicked nations, to convince atheistical, impious, profane fools that God is the judge of all the earth, to punish profaning the Sabbath, &c. pride, vanity, luxury, drunkenness, whoredom, blasphemy, foolish mirth, spectacles, gaming, amusements, wantonness, &c. have gone even to madness, when correction has no effect, destruction follows, as that of Sodom by war first, and next by a more terrible judgement; the carelessness of parents, masters, clergy and magistrates is the cause of all, doing their duty would prevent public justice, were children attached to virtue as to their native, customs, &c. it is an ignorant conceit to say all times are alike as to virtue and vice, for these like knowledge and ignorance, have their revolutions, poverty begets industry, this riches and this luxury, &c. and these ruin.

I have now finished what I proposed; and in such an extensive field, amidst such a vast variety, if some inaccuracies are found, it is no more than what might be expected. Besides, the connection of ideas, and the thread of reasoning were often broken by many interruptions and disadvantages; and as the press began as soon as I had the materials provided, being hard occupied to keep it going, I had not time to attend to style, so that the phraseology will sometimes be inaccurate, and not elegant, by condensing much matter into few words, but such a thing can hardly be expected in a composition of this kind, where the train of an argument may require long or abrupt sentences, as attention must chiefly be paid to sentiment and argument. I was sorry it was not to begin when it was half done, because of the improvements I could have made in the scientific part, making always new discoveries, as I proceeded of-

ten

ten different from the former, hints of which I have thrown into the conclusion, which had been better before; being hurried to keep the press going, and some observations elsewhere are misplaced, &c. Mistakes in history and chronology, are not to be ascribed to me, but my authors; and amidst such a diversity, I was in doubt sometimes which to follow.

I set up as a patron for no party, but for truth alone. I intended justice to all, by acknowledging their properties, and also to truth, and their own interest, in order to reform them, by pointing out their faults; which my sense of the dignity of reason, philosophy and religion, made a painful task to me. As I was thus obliged to act the part of a critic, or judge, I considered that justice knows no favourites, nor any difference between friends and enemies; in this respect it was painted blind, that it might not see the parties, but only hear the cause; and this also recalled to my mind what the poet says to judges,

Dare ye condemn the righteous cause,
Have ye forgot. or never knew,
That God will judge the judges too?

Dr Watt's version of Psal. lviii.

If any party, (and there are too many such,) think they have few or no faults, and their opposites have few or no properties, and that I have not exercised an impartial justice towards them, they must refer the matter to neutral judges; and if such are not disposed to correct their mistakes, but to defend them, they will give occasion to a more particular delineation of them. Consider, Prov. xxviii 13. Gal. iv 16. Though I have been obliged to learned and judicious friends, for their observations, before it went to the press, yet I shall still reckon myself obliged to others for their remarks, that the next edition may be improved by them. I disclaim bigotry, or, in other words, infallibility and immutability, and am open to conviction; and have no principles so fixed, but I am ready to change them when I see reason for it; and whatever mistakes or errors I may have committed, they were not intended. It is disputed, whether the hypocrite, or the open profane, is the greatest enemy to religion. or does the most hurt to it; but the bigot does more hurt to it, by his bitter spirit and furious zeal, than the hypocrite, the sceptic, and the profligate, altogether; there is no medium between moderation and madness. A bigot is a barbarian; bigotry caused not only schism, but persecution, the utmost degree of madness and profaneness too, by raising a disgust at religion. See Dr Watt's Orthodoxy and Charity united in Gentle Moderation, without Indifference, Phil. iv 5. It is a schism from the great law of moderation, the golden medium, and safe way; and contrary to the royal laws of charity and humility, the soul of Christianity.

Though

Though charity rejoiceth in the truth, yet it hopeth the best, and sees the properties of others; but bigotry sees only their faults, and that not to lament them, but rejoice in them; it is a canker worm that consumes charity, the marrow and life of religion, *Marth. vii 4.* it is worse than scepticism, as it disturbs the peace of others, though honest inquirers for truth; and it prevents further discoveries. One would have thought *Mark ix 38.* sufficient to cure all party-bigotry, *John xiii 35.* Charity is more ready to see wherein others agree, than wherein they differ, and to rejoice when it finds any agreement; and humility is more ready to see its own faults than those of others. Bigotry shews ignorance, envy, malice, pride, weakness, or the want of sense and judgement.

The following is a summary of the principles of a modern Sceptic, collected out of his works, by a gentleman of Oxford university, with references to the places where they occur, which we here omit, and also several of the principles for brevity's sake, giving enough for a specimen of Scepticism. "The soul of man is not the same this moment that it was the last, it is not one but many things, it is nothing at all, it is the agency of all the causes that operate throughout the sensible creation, and yet in it there is neither power nor agency, nor any idea of either; matter and motion may be the cause of thought. The external world does not exist, or at least its existence may reasonably be doubted, the universe exists only in the mind, the mind does not exist, there being nothing but ideas and impressions in nature, the universe is nothing but a heap of perceptions without a substance.

The human understanding acting alone, entirely subverts itself, and proves by argument that by argument nothing can be proved, (other Sceptics pretended to give a demonstration, that no demonstration could be given,) the nature of all things depends so much on man, that two and two would not be equal to four, nor the fire produce heat, nor the sun light without an act of the human understanding, when we speak of power as an attribute of any being; God himself not excepted. We use words without meaning. Moral, intellectual and corporeal virtues, are nearly of the same kind, in other words, to want honesty or understanding, or a leg, are equally the subjects of moral disapprobation, that adultery must be practiced, if men would obtain all the advantages of life, the perfection of human knowledge is to doubt, yea, of our doubts themselves; philosophy can only give us doubtful and Sceptical solutions, of doubtful and Sceptical doubts." The inconsistency, contradictions and absurdities of Sceptics and heretics thus appear, and yet they are the greatest bigots, their credulity exceeds that of all others, in believing such inconsistencies, as that a wise parent would suffer any of his children to injure others without punishment, and never regard though they rob, plunder and kill each other, or that a wise artist would make machines of admirable workmanship, without motive, design or end. Pretended atheistical philosophers appeared

peared in Greece and Rome, only a few centuries before Galen the physician and medical philosopher, he, and his successors have demonstrated that the animal structure is a work of such evident design, that it is impossible to any that knows it, to be an atheist, and indeed it is so with every thing in nature. None possessed of common sense can believe the Creator will not govern and judge his creatures. Few are willing to believe what is against them, and they wish that not to be true which they are unwilling to believe. The Buchanites thought they would not die. Pyrrho having defended himself from a dog that would have torn him pretended again to regret, having so far believed his senses. Epicurus, Lucretius, Spinoza, Hobs, Hume, Voltaire, &c. were similar strange monsters of madmen.

There is scarcely a total madness unless in total stupidity, or the intire absence of the exercise of reason, but only partial, or in some things, quoad hoc, and on other subjects such speak sensibly, partial knowledge and imperfect views, taking a part for the whole, or the contrary, and viewing a thing only one way, constitutes the philosophical, physiological, &c. madness, so current now. The Newtonian philosophers and medical physiologists have laid the foundation of all the present theological errors, mistaking and going beyond their province, viz. the nature and properties of matter, and blundered egregiously concerning these. Intelligent physicians own they are all quacks, for they cannot account how diseases or medicines act, or give a reason for any thing; however, they have excluded atheism entirely, by the knowledge they have attained of the design, use, ends, and final causes of the structure, parts, and oeconomy of animal bodies, but they would infer materialism, and deny a providence and a future state, which Squire Baxter's enquiry into the nature and immateriality of the soul demonstrates beyond doubt; for the Newtonian philosophers are quacks or infidels herein. The necessity of revelation and redemption being owned by Heathens, it is wilful or wicked obstinate ignorance in such as have access to it, and the use of it, to pretend that Moses and Christ were imposters like Mahomed, the Pope is more a representation of Zoroaster, Mahomed, or the devil, than of Christ, to whom, like Mahomed, he is directly opposite in every thing. If Christ had been the author of popery he would have been a greater imposture than Zoroaster or Mahomed, for it is the greatest imposture ever was in the world, when those bred in it get education for any learned profession, or any more than the ignorant vulgar, seeing the horrid absurdities of it they turn deists, if not sceptics and intire infidels, crying out, what a gross imposture is Christianity, as if popery had any resemblance to Christianity. And the Abbe Raynal himself thus mistook popery for Christianity. A foreigner bred in the confines between paganism and popery, told me the Pagans worshipped several visible objects, &c. and the
Christians

Christians did so too, and could see no difference between them, but only that the Pagans worshipped the luminaries, which were more glorious objects than any the Christians worshipped, and besides pictures, images, and a wasser god, which they first worshipped, and then ate, most horrid, they worshipped as many inferior deities or mediators, as the Pagans did. Superstition springs from phanaticism and enthusiasm, which run highest in superstition, as bigotry does in scepticism. The popish pretence to miracles, transubstantiation, absolution by private confession, infallibility, &c. spring from the highest enthusiasm, as their angel and saint mediators and worship, &c. and the English saints days, popish notion of bishop's powers, ceremonies, manner of baptism and burial musical instruments, &c. and yet they call the Puritans, &c. enthusiasts for praying like men, or rational beings. The Quakers are more rational, manly and philosophical, and not so enthusiastic. The Mahomedans are highly enthusiastic about their false prophet. Nothing fetters the mind like superstition. Moses and Christ had no self-interest, or worldly motives of pleasures, riches, honour, ambition, pomp and glory, like Mahomed and the Pope, but the contrary, as to be exposed to danger and sufferings. We have given a general key to understand scripture passages, and texts concerning the Trinity, &c. that have occasioned difficulties in the belief of it as a revelation, and of that doctrine. After having proved sufficiently these topics, to convince all sincere, honest, impartial, unprejudiced enquirers for truth, which is of the utmost importance to all to know and practice, as they will find sooner or later, and for such as are obstinately determined to shut their eyes and resist it, they must perish in their wickedness; all that we could do would be to put them to silence, by removing all their objections, but as this would be a work tedious to others, and useless to both them and others, it was judged improper; we venture not into the public without the judgment and concurrence of the most learned ingenious and judicious philosophers, physicians, politicians, divines, &c. It is impious and sacrilegious for any to offer to judge of, or discourse on scripture without the original languages; but when a certain time is appointed to educate candidates for the church, medicine, &c. that serves for qualifications, when the classes or colleges are attended and payed the stated time, they cannot be rejected or remitted for the disgrace of it, though the time was spent idly, or worse, reason says, sufficient qualifications without asking how or where they were gotten, or in what time, is the right plan. and a right examination, not a superficial or nominal one, but this would not support established colleges and professors. However much infidelity or profaneness prevail among medical men, they will not sell poison to one that would destroy himself and his neighbour; but printers and booksellers print and sell vicious books; modes of worship, speculative faith or doctrines, Pagan, Deist, infidel, &c. that lead not to morality, and the hurt of society are excepted.

It has been the misfortune of mankind to abuse all their talents and advantages, and thereby to turn them to their disadvantage, human learning and science is the fairest flower in nature's garden, yet mankind by their many inventions, Eccl. vii 29. have lost their end: the world by all its own wisdom, knew not, nor could ever find out God the Creator and preserver of all. Socrates the wisest man in the Pagan world, or greatest philosopher, died in the bosom of idolatry. Athens had been the school of the world, in which all the sciences flourished 600 years before Paul came to make known the unknown God to them, Acts xvii 23. whoever compares Cicero's oration, for Archias the poet with the gospel, will see why men puffed up with the pride and vain glory of science, falsely so called, 1 Tim. vi 20 opposed and rejected the gospel at first, and ever since, and ascribe the knowledge of God, &c. they learned from revelation, to their own discoveries, the immorality of Heathens and of most Sceptics has equalled their infidelity, and been the cause of it, John iii 19. Peace from persecution has been abused by those that profess Christianity, as prosperity is, so that the American natives resolved not to be Christians, and rejected the offers of clergy to preach to them, as they had lost their former sobriety and integrity, and learned fraud, lying, swearing, quarreling and discord in families, &c. by intercourse with Christians, and say Christian religion is devil religion; and the Dutch, in order to get trading with Japan, deny the name, and say they are of a religion called Hollanders. In a logical disquisition concerning wisdom and happiness, I have shewn, that morality and religion are the interest of the individual, and the bond of society, and would be practiced for their own utility, by all endowed with the exercise of reason and common sense, though there were neither a providence nor a future state; wisdom consists in choosing the best ends, and the most proper means to attain these ends, see page 116. The Latin word for wisdom signifies to relish, our enjoyments, in order to be relished, must be moderate and regular, else they will become insipid, or tasteless, nay, loathsome and disgusting. Youthful folly renders age miserable, by loading it with diseases and painful reflections on past folly, if not with indigence and want, by the loss of time, health and means, in luxury, vice and folly. As the wants and weakness of mankind, chiefly in childhood, distress and old age, render society absolutely needful, so the happiness and comfort of it depends on performing the social duties, and not selfishly, like beasts of prey, preying on one another, for society cannot subsist without benevolence, sympathy, truth and honesty, Matth. vii 12. charity, &c. but as irregularity and disorder in the second law of animal nature seems to be the source of the most and worst vices, rooting out every good disposition and feeling from the mind, we shall give a plan to regulate it.

MATRIMONY, Shewing how the female sex may obtain their end. It was said at the beginning, that it was not good for man to be alone; but woman never was alone, she was designed for wedlock as
her

her immediate end. And hence arose the proverb, that to want that is the worst thing, hence also the observation, that women will wed, whatever be the consequence. Hence Hymen was called a god, and matrimony was reckoned paradise; and hence perhaps the Mahomedan notion, that females have no souls, or future existence, because they will change their religion for the worst, or dispose of it and the kingdom of heaven for wedlock with the wickedest men, and yet perhaps the one half of them never get wedded, the cause of which originates from themselves, and the remedy is in their own power, and though they are said to govern men, and rule the world by art and policy, yet herein it evidently appears that they are destitute of good policy. 1st, As none of the other sex have the gift of perpetual abstinence, except a very few speculative philosophers, wrapt up in perpetual contemplation, and as the sexes are produced nearly equal in number by nature, therefore almost all the sex would get into wedlock, if they had as much spirit and resolution, sense of honour and of interest, or of good policy, not to say virtue, chastity, modesty, decency, order, regularity, morality, religion, piety, sobriety, good sense, &c. as to admit of no sexual commerce out of wedlock, and rather to part with their life than their virtue, honour, innocency, &c. for any vows or promises of wedlock to be performed afterwards, for that is the sure way to prevent it on the supposition that they have behaved so before, thus many are deceived, imposed on, disgraced and ruined; as all the other sex would sooner or latter wed, (a very few before-mentioned excepted, and there are also some speculative female philosophers so wrapt up in contemplation, as to decline wedlock) they seem to be destitute even of pride itself, that listen to such as despise them, so as to reckon them unworthy of being wedded or companions for life, and of being fit only to be disgraced; would make the meanest use or basest abuse of them; but if any individuals of the sex are so mean spirited as to misbehave, the rest should have no conversation nor society with them, but hold them as lepers or pests, to be hated and abhorred by all men, the reproach of the sex, a shame and disgrace to human nature or reason and moral agency, piety and purity, prudence, &c. certainly it is much better to have the society of men for life, and to take care of them or provide for them, than only for a time. But 2dly and chiefly, to keep the nuptial vows unviolated with the utmost fidelity and integrity, as the contrary gives so bad a notion of the sex, and so great an abhorrence at thus imposing on their husbands, as to make men of spirit detest the sex, and never have any connexion with any of them, as the sect of the Essens among the Jews did, being naturally led to conclude that they behave all the same way when wedded, so that if they make not a common cause of good policy, they will prevent others getting wedded, and chiefly those in whom they are most interested as their own nearest relations. An antient Legislator would make no laws against adultery, thinking such a thing could not happen, it being needless for

a woman that has a husband of her own, or a man that has a wife of his own. The animals in the state of nature, pair as soon as they can propagate, and never adulterously desert their mates for others. But 3dly, though all this good policy, morality and virtue were observed, so as to recover the sex from that reproach, which is perhaps too generally cast on them, because many deserve it, yet there will be a necessity for many in almost every department of life to abstain from wedlock, unless the female sex return to the primitive mode of living according to nature, in temperance, plainness and simplicity of food, dress, furniture, &c. using only what commodities their country produces, and forsaking the luxury of foreign ones, which have introduced many new diseases, and so changed their constitutions, as to render them a feeble, sickly race, to produce a similar progeny, whereas plain substantial food gives health and vigour, when accompanied with exercise in useful labours and employments, and all the use of clothes is to preserve from the cold and cover nakedness. Now, if simplicity of food and dress and application to business were practised, and children trained up in that manner, the impediments in that case would be removed, if no demands were made, but what husbands were able and willing to afford. Instead of attracting, enchanting and catching, they repel and affright by their luxurious and gorgeous dress, especially with towering, frizzled summits, winged with plumage, as if about to fly. Now, this scheme is self-interest and good policy, as well as wisdom and virtue, and would render the sex angelic, and the philosopher observes they are either angelic or diabolic. Du Bosque observes, that marriages which are not only agreeable but pleasant and happy in their beginning, are often grievous in their progress and tragical in their end. The cause and cure of unhappiness in the marriage state, merits the greatest attention to prevent or remove it; an ounce of prevention is worth a pound of remedy. Some to please the eye plague the heart, few desire chiefly those accomplishments which only can render society happy during life. Many expect that satisfaction which is not to be found in any earthly enjoyment; the happiness of nuptial society, families, and all society depends on mutual affection and obliging manners, to please and care for each other as for ones self, having but one will, interest and end, and not different or opposite ones, sympathizing mutually with one another in all troubles of body, mind or lot, we love ourselves, notwithstanding all our faults, and we should love one another also, they are miserable that do not delight most in that society with which they are most connected, if they begin to think of one another with indifference, not to say aversion, their days lose their relish, and their nights their tranquillity, all affections should be moderate, as violent passions soon exhaust themselves, all extraordinaries should be avoided, from physical reasons it is certain that a good appearance without good sense or good dispositions and agreeable manners will not be agreeable long, but the latter will without the former, all appearances
strick

strick only at first, and soon become equally familiar, the want of good sense and good nature are the deformities and diseases of the mind. we should do to others as we wish them to do to us.

I shall finish with the conclusion of my philosophical description of the different soils, (*i. e.* casts of mind,) for nourishing different principles and religions. Half thinking, half learned, half enlightened, volatile, or narrow minds, that are unable or unwilling to think and consider, examine and view things rightly and fully, or at all; having their eyes diseased, or their minds purblind by ignorance, prejudice, partiality, pride, self-conceit, old custom, fashion, wilful obstinacy; or, on the contrary, by levity, vanity, curiosity, desire of novelty, singularity, contention, opposition, ambition, covetousness, licentious dispositions and practices, are soils fit to nourish all kinds of infidelity and heresy, &c. as materialism, idealism, atheism, deism, idolatry, paganism, mahomedanism, modern judaism, superstition, phanatism, scepticism, enthusiasm, persecution, profaneness, schism, socinianism, solifidianism, antinomianism, &c. And in their philosophical, theological and literary wars, fight only with creatures of their own fancies; when contending with truth, reason and revelation, the constitution of nature, the present providential state of the world, the moral government of the universe, or the conduct of providence, &c. they contend only with hideous spectres, and monstrous metamorphosed apparitions, the creatures of a disordered imagination, framed by the prejudice of education and ill humours. Half a machine seems monstrous to novices.

A little learning is a dangerous thing,
 Drink deep, or taste not, the ethereal spring;
 For shallow draughts intoxicate the brain,
 But drinking deep will sober it again.

C O N T E N T S.

	Page		Page
Dedication	3	Modern Judaism	139
Preface	5	New testament or Christian	
Philosophy, physie, politics,		church	148
&c. ancient and modern,		Trinity	150
11—91 read s. 40 next		Greek church	185
after 36		Roman church	186, 284, 312
Pagan philosophy	91	Reformed church	213
Atheism	92	Prayer 218, 228, Latin and	
Truth natural, rational, spiri-		English ditto	
tual	95	English church	225
Pagan theology, mythology,		Scotch church	228
idolatry, politics, &c.	97	Church government	235
Deism	117, 56, 314	Arminianism	254
Mahomedanism	128	Baptist church	260
Old testament and Jewish		Moravian church	265
church	134	Philadelphian church	265

(318)
C O N T E N T S.

	Page		Page
Methodist church -	268	Duelling - -	291
Mount Herrick, seceder, re-		Divination - -	ibid
lief church -	270	Luxury, &c. 292, see also 73	
Antinomianism -	285	Idleness - -	294
Persecution - -	289	Merit - -	ibid
Slavery - -	290	Conclusion of the whole	295
Wars - -	ibid		

I N D E X.

Abelites 151. agriculture, excellency of, 24. 302. Air philosophy and medicine of, 31. America cut off from Africa, 72. Angels, how fell, 99. Animal, or man's body described, 61. &c. 296. By Solomon, 299. Antichrist, 170. &c. Astronomy, 38.

Barchochab, 168. Barley cures diseases, 28. Bigotry, 5, 6, 300, 310. Benevolence, 73, 282. Blacks origin of, 61. Blood not to be eaten, 186. Brutes reason of, 95. Burial modes of, 102.

Canonical, 8. Centuries, 168. Charity, 73, 292, 305. Children management of, 75. Chymistry described, 12. Cold what, 49. Colleges hurt of, 313. Colours what, 57, 68. Corpulency cure of, 28. Creation described, 16. &c.

Democritus, curious story of, 9. Digestion, 70. Dogmatists, 25. Doxology, 229. Dreams cause of, 301. Drinks what good, 27, 297.

Earth, philosophy and medicine of, 23. Earthquake cause of, 24, 23. East source of knowledge, 14. Electricity, medicine of, 66. Empirics, 25. England's state, 305. Enthusiasm, 264. Evil origin of, 98. Eye described, 41, 68, &c.

Feeling, 62. Fire, light, 38, &c. Flood cause of, 34. Food right kind, 61, 296.

Generation nature of, 71. Generosity, 73. Golden age, 98. Heathens state of, 120. Hearing, 69. Hebrew, 146. Hail, 36. Heraclitus fine story of, 10. Heresy, 8.

Idolatry origin of, 101. Indians hate Christianity, 314. Infernal regions origin of, 102. Interpretation rules of, 160. Justification, 194, 257.

Kings origin of, 103.

Languages origin of, &c. 83. Liberty, 112. Light, 16, 38, 57. Liquors malt and spirituous hurt of, 27, 297.

Magians, 100. Magic, 121. Man state of, 19. Materialists refuted, 63. Matrimony, 314. Medical errors, 63. & alibi. Minerals metals, 24. Meteors, 36. Milk nature of, 27. Miracles, 121, 264. Mountains origin of, 24, 34. Music medical effects of, 67. Mythology, 147.

Names origin of 78, 103. Negroes origin of, 61. Newtonian philosophy refuted, 43, 39. From the Easterns, Greeks, Romans, moderns, nature and scripture in the original.

Oracles, 120.

Philosophy and physic of the elements, 16. What it is, 11, 12. Plants or vegetables, 57. Prejudice, 6. Prophecies, 120.

Quakers, 9. 111.

Rain, 36. Bow, 57. Rational marks of, 95. Resurrection proved, 164.

Sabeans, 100. Scepticism, 6, 302, 311. Sheep natural state of, 20. Scripture excellency of, 127. Sight, 41, 68. Sloes medicine, 28. Surnames origin of, 78. Sciences method of, 297.

Snow, 36. Smelling, 69. Superstition source of, 313.

Taste, 23. Transubstantiation, 204, 284. Thunder, 36.

Volcanos, 24, 33. Vegetables, philosophy and medicine of, 58.

Water, philosophy and medicine of, 26, 297. Wind cause of, 34. Wisdom what, 314.

ERRATA and OMISSIONS.

Page 3. after the poetry add, or spend. p. 14. l. 18. and 19. from foot, read ancient Egyptians. P. 16. l. 8. after they, r. afterwards. l. 10. dele the period before see. l. 14. after wind, suppl. Isa. xl. 7. P. 17. l. 15. from foot, after heat, suppl. air. P. 22. l. 15. from foot, r. physical causes and medical uses, and for medical or healing art, r. always profession. P. 27. l. 15. suppl. the food we take is first turned to chyle, and then mixed with the blood, the chyle of fowls, and what have no breasts to suckle, is clear as others in the thoracic duct, but white in the lacteals; milk and chyle are much the same, having the same productions and accidents as serum or whey, oil or butter, sugar, &c. they have the three stages of fermentation like vegetables, and go not directly to the putrefactive like animal. P. 27. l. 7. from foot, before disease, r. constitutional. P. 31. l. 21. dele fevers. P. 34. l. 27. after but, suppl. at the flood. l. 6. from foot, after again, suppl. the cataracts or water spouts in the air broke out, Gen. vii 11. P. 35. l. 6. for its, r. the earth's. P. 38. l. 19. suppl. feathers both weaken and corrupt the system, being perhaps the most unwholesome bed; clean hair or wool are better; straw or vegetable matters are best; woollen cloths for the bed or body, or down, are the only salutary ones, silk, &c. the guts of animals and flaxen ones are not so. P. 39. l. 5. for push, r. put. P. 40. l. 18. God is the efficient cause of all motion, the mechanical, instrumental is the motion seen, as the machine, fire, air, water, &c. P. 50. l. 3. from foot, after marks, suppl. of. P. 52. l. 9. after of, suppl. those called. l. 14. for liquid light and air, r. liquid air, &c. P. 53. l. 23. for that, r. the above. P. 54. l. 12. from foot, before to, suppl. and. P. 58. l. 28. for sceptic, r. antiseptic. l. 29. for antiseptic, r. sceptic. l. 5. from foot, dele metals, &c. P. 61. l. 17. from foot, before that, suppl. rightly. P. 61. l. 4. suppl. with animal food eat fresh raw vegetables, as salads, fruits, turnips, &c. they prevent the scorbutic inflammatory putrefactive effects, and make it more light and easy of digestion. P. 62. l. 1. for this, r. a cold. l. 18. for stomach, r. intestines. P. 63. l. 8. though medical materialists say according to the quantity and perfection of the brain is the degree of reason, yet one of them told me he found the sea unicorn has a larger brain than man, and much of the same form, which changed his principle. P. 65. l. 12. dele mechanical.

l. 21. for former, r. used. P. 79. l. 7. from foot, after heats, suppl. and wet cold, &c. l. 2. r. voluntary mad. P. 90. l. 5. profody is not now practised as originally, it was a-kin to our music. P. 92. l. 5. for of the, r. called. l. 7. before of, suppl. of some. P. 95. l. 4. the specific difference between man and brutes is the capacity of turning the perceptive capacity through the past perceptions, and forming abstract ideas about absent or unknown objects, the mark of reason is to compare and compound ideas, and form abstract ones about past and future things, and all the world, the brutes souls have their powers finished at once, man's are matured by degrees, the body is a vegetable when asleep. P. 98. at 2dly, there cannot be two beings infinitely powerful, for none of them would be so. P. 101. l. 24. for seems, r. is said. P. 104. l. 4. Kings are called wild beasts, Dan. vii. viii. Rev. xii. xiii. P. 108. l. 8. one said of a cause he gained, though it was law it was not equity, an odd account of his profession, justice is still the same, but laws differ as the times and climes. P. 109. l. 11. after and, suppl. with their wives and children. P. 110. l. 2. from the foot, for a savage, r. one. P. 111. l. 17. from foot, before as, suppl. contemptible. P. 112. after the poetry, suppl. the name itself of a good man, and a great genius is held the highest title, as Titus was a higher title than emperor, Codrus than king, Bacon than viscount, Newton, Lineus, &c. than Eques, Baronet, Boerhaave, Prideaux, than doctor, Ganganelli than pope, Usher than bishop, &c. &c. A good name alone does honour to the possessor, without which others bring only contempt. P. 116. after the poetry, suppl. et genus, &c. Ovid, our kindred and ancestors, and what we have not acquired by our own merit I scarce call our own, honour and shame from no condition rise; act well your part there all the honour lies, Pope. P. 122. l. 14. after eclipse, add at Christ's death. P. 128. l. last, r. Mahomed Alli. P. 153. l. 19. for translations, r. trans-actions. l. 1. but now they say the idolatry of Christians began with the worshipping Christ. P. 159. l. 26. for at, r. of. P. 167. l. 15. from foot, suppl. Heb. ii. 16, 17. Christ has three characters in scripture, 1. absolute supreme God. 2. oeconomical and relative, as son, 3. of humanity, as an example to mankind in relation to God as Father of all, without consideration of the union of his human nature to his divine person. P. 173. l. 3. Constantine caused his brother and father-in-law, his wife and son be murdered. P. 189. l. 8. The unity of popery is by implicit faith, see p. 96. P. 243. l. 19. from foot, r. Cyrus. P. 266. dele l. 6. P. 267. l. 7. for discreet and break, r. wicked, struck, P. 219. at foot, suppl. see West on prayer. P. 281. l. 3. from foot, after from, add sin. P. 286. l. 17. before in, suppl. nature. P. 297. l. 12. for healing, r. heal in. P. 301. l. 11. for do, r. the same. P. 302. l. 6. from foot, for least, r. last. and add at the period, savages that had many wives or slaves, would not train horses, but made them do what horses should do, though great losers by it, as one man with two horses and a plow &c. harrows, cart, &c. will do more than perhaps 50 men in a day at digging, raking, carrying manure to the fields and crops from them, &c. Grass seeds should be sown when land is to rest.

